A COMMENTARIE VPON THE LAMENTATIONS OF IEREMY.

Wherein are contained; first, the Method and order of euery Chapter laid open in ſeuerall Tables; then, a literall interpretation of the Text out of the Hebrew, with a Paraphraſticall expoſition of the ſence thereof: Afterward, a collection of diuers Doctrines, gathered ſometimes out of a whole verſe in generall, or from the coherence of the Text; and ſomtimes out of the particular words of the ſame; with examples, now and then, ſhewing how the ſame doctrines haue bin verified in experience; Moreouer, the reaſon and proofe of euery doctrine; and laſtly, the particular vſes, that are to be made of them, for the edification of the Church of God.

Ierem. 13. 22.

And if thou ſay in thine heart, wherefore come theſe things vpon me? for the multitude of thine iniquities, are thy skirts diſcouered, and thy heeles made bare.

LONDON,
Printed by Peter Short, for Thomas *Man, dwelling in Pater Noſter row, at the* Signe of the Talbot. 1595.

To the Christian Reader, grace, mercie, and peace from God the father, and from our Lord Iesus Christ.

T is, and hath been long time a question more enquired into vpon occasion, then soundly weyed for the good of GODS Church, whether there be any moe waies of right handling the Scriptures then one? and if there bee, which is the best thereof? The resolution whereunto (as appeareth by the infinite varietie of preaching among vs Englishmen, more then in all the Churches of God beside) hath been, that there are indeed diuers manners of preaching, which may all be profitably vsed for the edification of the bodie of Christ. But if the practise of many be well weyed, it will easily appeare (supposing that there be diuers) that we haue been very careless to enquire after the best, and to vse it. For, whilest some giue themselues, vpon the least occasion, to enter into a common place of Diuinitie, and to handle it most largely (which is the right way in Catechising and laying the foundations of Religion) and others labour to shew themselues learned in the tongues, and humaine Artes, or of great reading in Diuinitie and heathen writers, we see that the people is brought either into such amazednesse, as they think that any thing may be made of the Scriptures, or to such an vnsetlednesse in iudgement, as they rather hunt after varietie of teachers for their straunge manner of preaching, then for sound instruction for their owne edification. How this sore may bee cured, I will not take vpon me precisely to say. for it is easier rightly to espie a fault, then to shew the way to amend it, and it may be that there is not one, but diuers causes of this enormitie, some whereof are growne to such vlcers, as may not without danger be touched. Onely I will be bold to say

ſome thing to the queſtion propounded before, not ſomuch ſtriuing whether there be diuers kinds of teaching, as labouring to ſhew ſuch a way as muſt needes be the beſt and moſt profitable. Firſt therefore we are to know that the end wherefore Chriſt Ieſus when he aſcended into heauen, and leading captiuitie captiue gaue guifts vnto men, was for the edification of the bodie of Chriſt, Eph. 4. 12. *that is, to build vp Gods people in the true knowledge of his holy word, & ſo to confirme them in the faith, and reforme them in their liues. Now to the end that this may be done, I ſuppoſe euery one will confeſſe firſt, that the workman whom God hath fitted to this great worke, muſt be that ſcribe taught vnto the kingdome of heauen, which is like vnto the houſholder that bringeth out of his treaſurie things both old and new,* Matth. 13. 52. *that is, furniſhed with all kinds of knowledge meete to expreſſe Gods will to his people in moſt effectuall manner: Then it cannot be denied, that, ſeeing it is onely the word of God that can perſwade the conſcience, the firſt thing that is to be done in the right teaching of the ſame to Gods people, muſt needs be, the cleere and euident deliuerance of the ſence of the text in hand; that out of the ſame, as from a fountaine that runneth cleerely, all that he is further to deliuer may be ſeene to be deriued. Secondly, ſeeing whatſoeuer was written aforetime was written for our learning,* Rom. 15. 4. *it muſt needs be that euery ſentence of the holy Scripture containeth in it (at leaſt) one generall doctrine; and therefore the ſence being once underſtood, the next thing that is to be conſidered, is, the collecting of the ſame out of the text, in ſuch plaine and manifeſt manner, as muſt needes be acknowledged in the conſcience of the hearers to be ſo; which being enlarged by the examples and teſtimonies of the Scriptures, and manifeſted by the force of reaſon grounded vpon the ſame, muſt needes take ſuch roote in the conſcience of the hearers, as they ſhall either be throughly perſwaded of the trueth of it (if it be rightly and effectually handled) or leaue ſuch a print therein as ſhall conuince the ſame. Thirdly, ſeeing the generall doctrine is like vnto goodly meat ſet vpon the table before young children, which needeth to be carued vnto them, that euery one may haue his portion in*

due

due ſeaſon, Mat. 24. 45. *Therefore is the right vſe to be propounded vnto them of the ſame doctrine, that it may appeare how it is profitable, either for all Chriſtians in generall, or for certaine ſpeciall ones in particular. This is that which the Apoſtle meaneth when he ſaith, that the whole Scripture is profitable to teach, (that is, to learne doctrine out of it, and not onely ſo, but alſo, to improue, (that is, to confute all errors contrarie to wholſome doctrine) to correct, (that is, to reproue the miſbehauiours of them that walke diſorderedly,) To inſtruct in righteouſnes, (that is, to direct Gods people in all the wayes of godlyneſſe) 2. Tim. 3. 16. yea, and to arme vs with patience and comfort in all kindes of trouble*, Rom. 15. 4.

This courſe being taken by the Preacher, ſhall not onely free him from the ſlaunder of running out of his Text, but alſo be ſo profitable for the hearer, as experience ſhall prooue this kind of teaching to be ſuch, as is not iuſtly to be excepted againſt. But is not this (will ſome ſay) a great iniurie offered vnto others that preach after an other faſhion, and a ſtraightning of the gifts of Gods ſpirit which are diuers, to ſome thus, and to others thus, and yet by the ſame ſpirit wrought to the edification of the Church of Chriſt? I anſwere, firſt, as concerning men, let them be aſſured that they haue a warrant out of the word, and a perſwaſion in their hearts, that the care of Gods glorie, and deſire of edifying his people did lead them to their maner that they vſe, and then is all this nothing againſt them, but directly for them. Secondly, the commending of one kind of teaching as moſt profitable, doth no way bound the ſpirit of GOD further, then it hath pleaſed the Lord to limit himſelfe by the rules of his owne word. I confeſſe that God giueth vnto diuers men diuers meaſures, and to ſome to excell in one thing, and to ſome in others, for one hath an excellent dexteritie in interpreting the Text; an other can in ſpeciall maner gather doctrines; an other exceedeth in application, but let it be conſidered, that all theſe are branches of that method hitherto commended vnto vs: ſo that, whoſoeuer is endued with ſpeciall abilitie and facilitie in one of theſe, muſt labour alſo to performe

the other aright, and not to account it a course different from his owne, further then that one doth his duetie in greater measure, and in a higher degree then another. Yet would I not so be vnderstood, as though I did affirme it of necessitie to gather euery doctrine to deriue both matter of reproofe, correction, instruction, patience, and comfort. For albeit I doe not doubt but that the word of God, being, as God himselfe is, infinitely rich euen in euery sentence for euery branch of edification: yet seeing the deuiding of the word of God aright, is the wisdome of the wise steward to dispence the same in due season, it belongeth to the teacher to see what is most meete and expedient that way, who shall often discerne apparant necessitie to stand vpon one, when there is as euident reason to omit, or, at least, not to vrge or enlarge the other: and therefore as it is a sure ground for the hearer to learne to discerne of, and chuse his teacher by his abilitie and dexteritie in expounding the Text, and gathering the doctrines out of the same; so is it hardly within his power to iudge either of his choise of doctrines, or of the vse and application that he maketh) so that he vse none but that which is sound and agreeable to the Text) sauing so farre as concerneth his owne edification in particular. This I am sure of (for I haue seene it in continuall experience) that the want of this way in the teacher is the cause that he often thinketh his text so barren, as he is glad to runne into by-waies to fill vp his time, and so maketh his labour as water spilt vpon a stone that neuer profiteth any, and the want of power to see who handle the word of God aright, and grace to vse their ministerie ordinarilie, is the cause, not onelie of the gadding of the multitude (where they may easily come to the varietie of teachers) but also of the rents and distractions that so many fall vsually into; for if they had been seasoned with that heauenly teaching which the ordinarie ministerie of him that deuideth the word of GOD aright, doth afforde, not onely their iudgements would haue been better informed to discerne the spirit of error when it is tendred vnto them, but also this wandering and confused kind of teaching that many do vse, would haue seemed vnsauorie vnto them.

But my purpose is not, either to set downe any directions for the

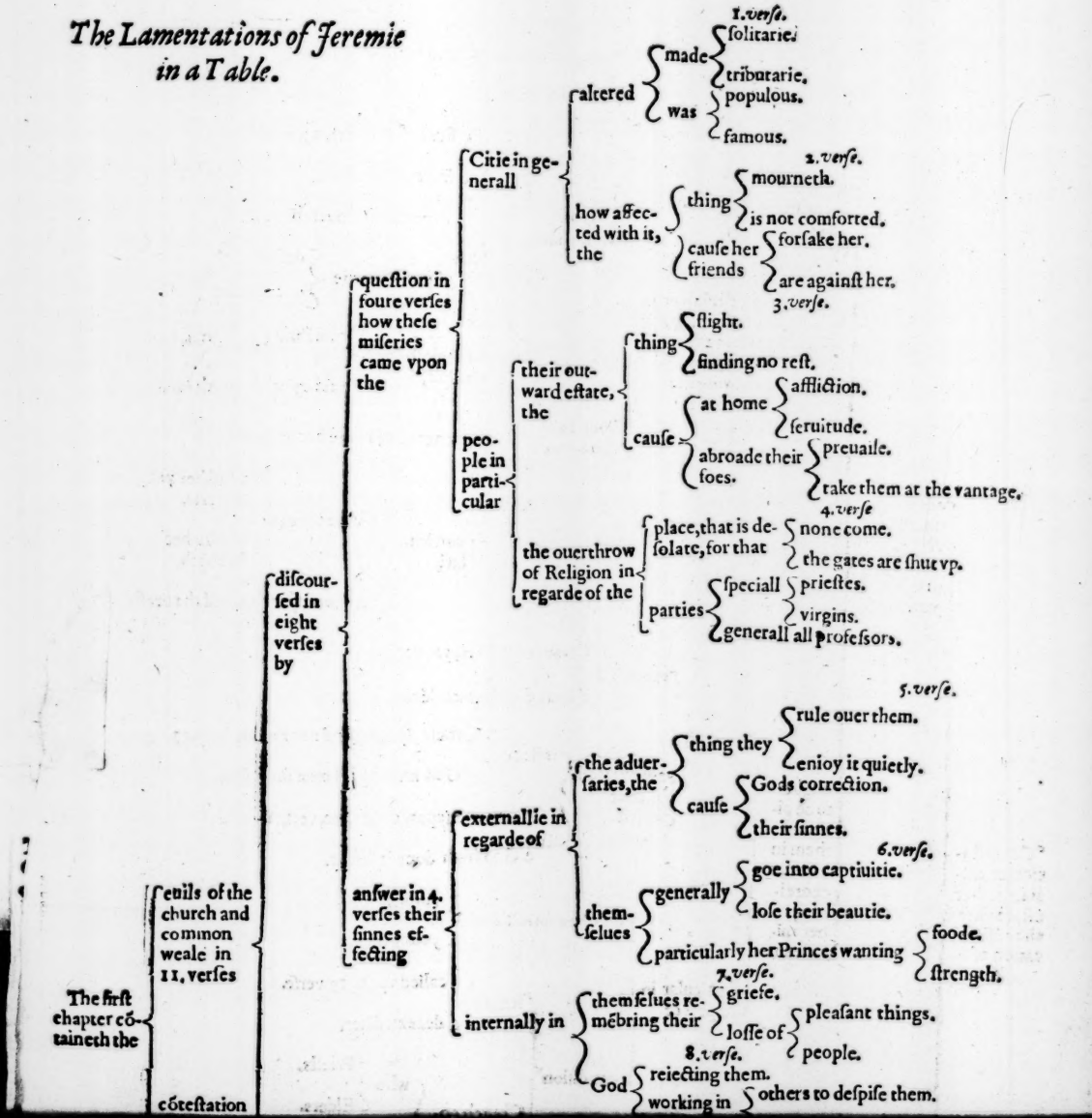
the preacher, or to preſcribe a courſe for the hearer, ſaue onely to ſhew, and that briefly, ſuch a way as is proued by experience to be moſt comfortable for the miniſter, ſeeing his labour therby to be bleſſed, and not to be in vaine, and moſt profitable to the hearer, who ſhall therby attaine to the greateſt meaſure of knowledge and ſoundnes of iudgement. Now (becauſe examples are the moſt eaſie way of teaching) I with the comfortable aſſiſtance of another brother, (who when this Booke commeth to his hands may ſee his ſhare in the trauaile thereof) hauing occaſion to goe thorough the two firſt Chapters of theſe Lamentations, and the moſt part of the third, perceiued that the Method and matter might be not altogether vnprofitable vnto others: and therefore I reuiewed the chiefe notes that we had collected from the larger diſcourſe thereof, and adding thereunto the other two Chapters, haue ſet the whole downe in ſuch maner as thou ſeeſt. The particulars, I confeſſe, as they be ſet downe, are farre more briefe, then when they were ſpoken and more ſhort then is meete to be vſed in any publike miniſterie, or expected by any indifferent auditorie (for why ſhould I trouble the Reader with large diſcourſes, in that which may as well be expreſſed in ſhort ſentences?) ſeeing I haue laboured to abridge rather then to enlarge any thing, which will be as profitable to the Reader of any intolerable vnderſtanding, as if euery thing were amplified to the vttermoſt. For as to the Muſitian that hath ſo much skill as to know the concordes and rules of deſcant, it is as good a direction to haue the ground, as if he had euery ſeuerall poynt pricked out vnto him, ſeeing he is inured with the maner of deuiſion vpon euery point, according as it falleth out in the ground: ſo to him that is any thing well qualified, either with the gift of teaching, being a Miniſter, or of hearing with iudgment and diſcretion being a priuate perſon, this ſhort handling of theſe Chapters may be as plaine a direction vnto him, as if euery point were amply enlarged.

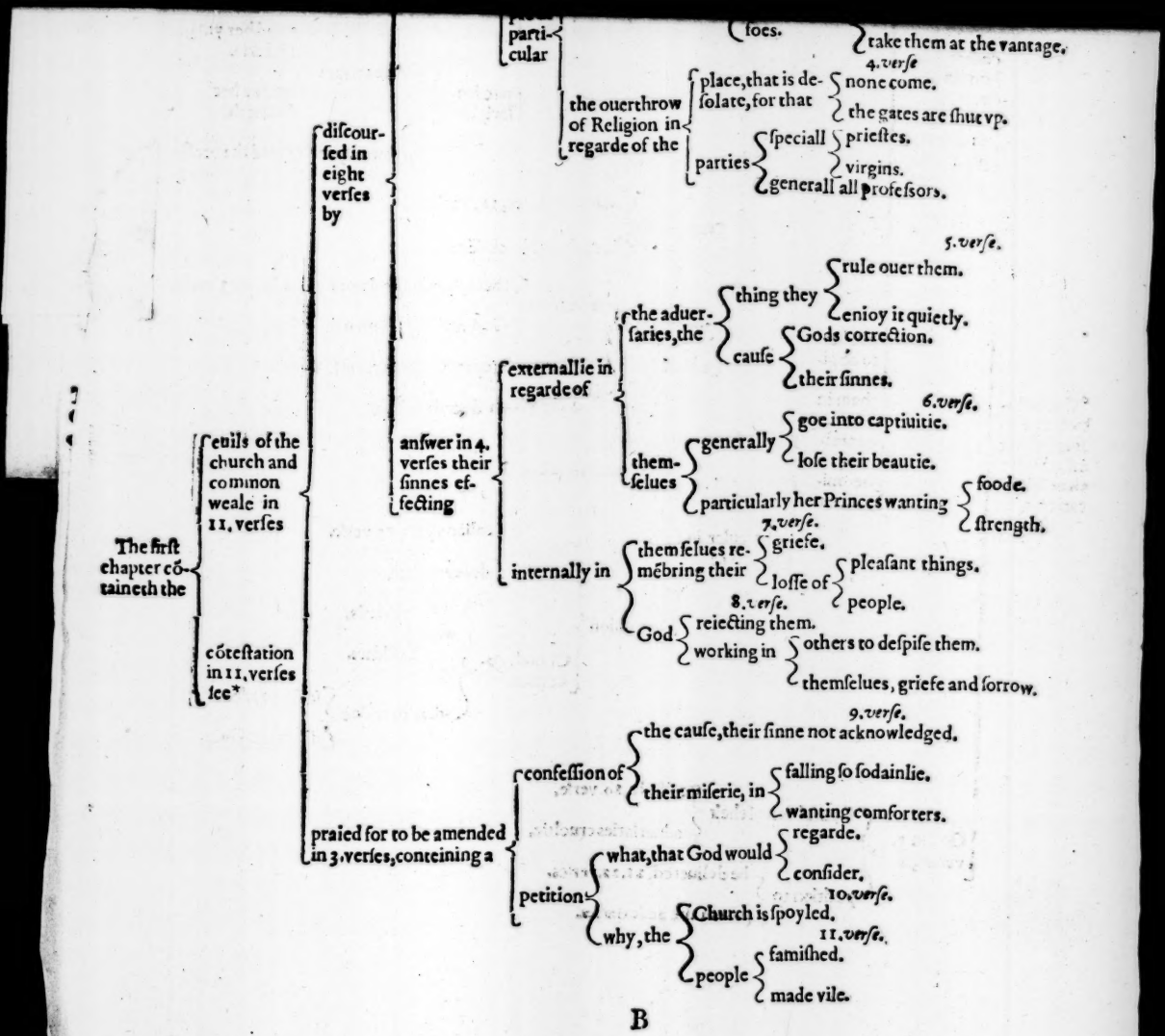
To conclude, that thou mayſt the better perceiue and reape profit by this preſent Expoſition, vnderſtand that in all things I haue laboured for breuitie: and therfore it may peraduenture ſeem ſomwhat obſcure, eſpecially ſeeing how the doctrines are

gathered

gathered out of the Text is ſeldome ſet downe; yet for the better direction therein, I haue expreſſed in another Character the words, or at leaſt ſome part thereof with &c. out of which it doth ariſe. I am ſomwhat more plentifull in the two firſt Chapters, then in the reſt: partly, becauſe the ſame things did often occurre, and that now and then in the ſelfe ſame words: and partly that it may appeare what veritie, and abundance of matter is contayned in the holy Scriptures; and yet where the greateſt plenty is expreſſed, I haue not ſet downe all the doctrines that my ſelfe could haue collected, much leſſe that which the text in it ſelfe contayned: for who can draw that fountaine drie, which is bottomleſſe? this I doe therefore ſay, that euery man, who either hath the calling to teach the word of God vnto his people, or prepareth himſelfe to be furniſhed thereunto when the Lord of the vineyard ſhall ſet him on work, may be prouoked and allured to take paines, and to pray for a bleſſing vpon his labours that way, which he may haue good hope (vſing the meanes) to attaine vnto, ſeeing ſo great riches be there to be obtayned, by the handes of all thoſe that rightly digge therein. The Lord make vs able and willing to trauaile with all carefulnes in that heauenly labour of ſearching out the vnſpeakable treaſures of knowledge and wiſdome, that lye hidden in his bleſſed word, and vouchſafe ſo to bleſſe vs therein, as may be moſt to his glorie, the good of his poore Church, and the endleſſe comfort of our owne ſoules.

The Lamentations of Jeremie in a Table.




The first chapter cõtaineth the
euils of the church and common weale in 11. verses
cõtestation in 11. verses see*
discoursed in eight verses by
particular
foes.
take them at the vantage.
4. verse
the ouerthrow of Religion in regarde of the
place, that is desolate, for that
none come.
the gates are shut vp.
parties
speciall
priestes.
virgins.
generall all professors.
answer in 4. verses their sinnes effecting
5. verse.
externallie in regarde of
the aduersaries, the
thing they
rule ouer them.
enioy it quietly.
cause
Gods correction.
their sinnes.
6. verse.
themselues
generally
goe into captiuitie.
loose their beautie.
particularly her Princes wanting
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strength.
internally in
7. verse.
themselues remembring their
griefe.
losse of
pleasant things.
people.
8. verse.
God
reiecting them.
working in
others to despise them.
themselues, griefe and sorrow.
praied for to be amended in 3. verses, conteining a
confession of
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their miserie, in
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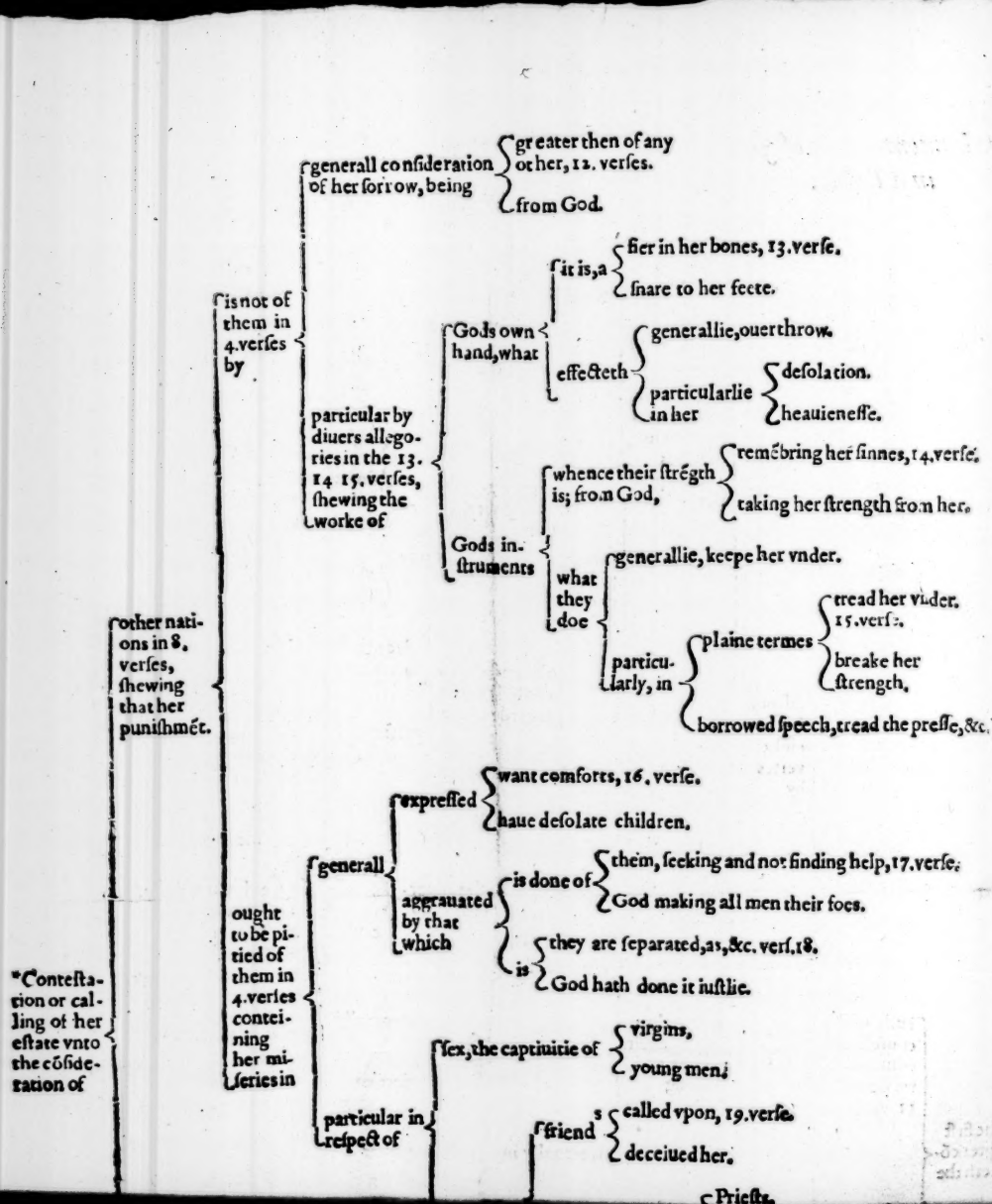
what, that God would
regarde.
consider.
10. verse.
why, the
Church is spoyled.
11. verse.
people
famished.
made vile.


*Conteſtation or calling of her eſtate vnto the cõſideration of
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is not of them in 4. verſes by
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fier in her bones, 13. verſe.
ſnare to her feete.
effecteth
generallie, ouerthrow.
particularlie in her
deſolation.
heauineſſe.
Gods inſtruments
whence their ſtrẽgth is; from God,
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taking her ſtrength from her.
what they doe
generallie, keepe her vnder.
particularly, in
plaine termes
tread her vnder. 15. verſe.
breake her ſtrength.
borrowed ſpeech, tread the preſſe, &c.
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haue deſolate children.
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is done of
them, ſeeking and not finding help, 17. verſe.
God making all men their foes.
is
they are ſeparated, as, &c. verſ. 18.
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young men.
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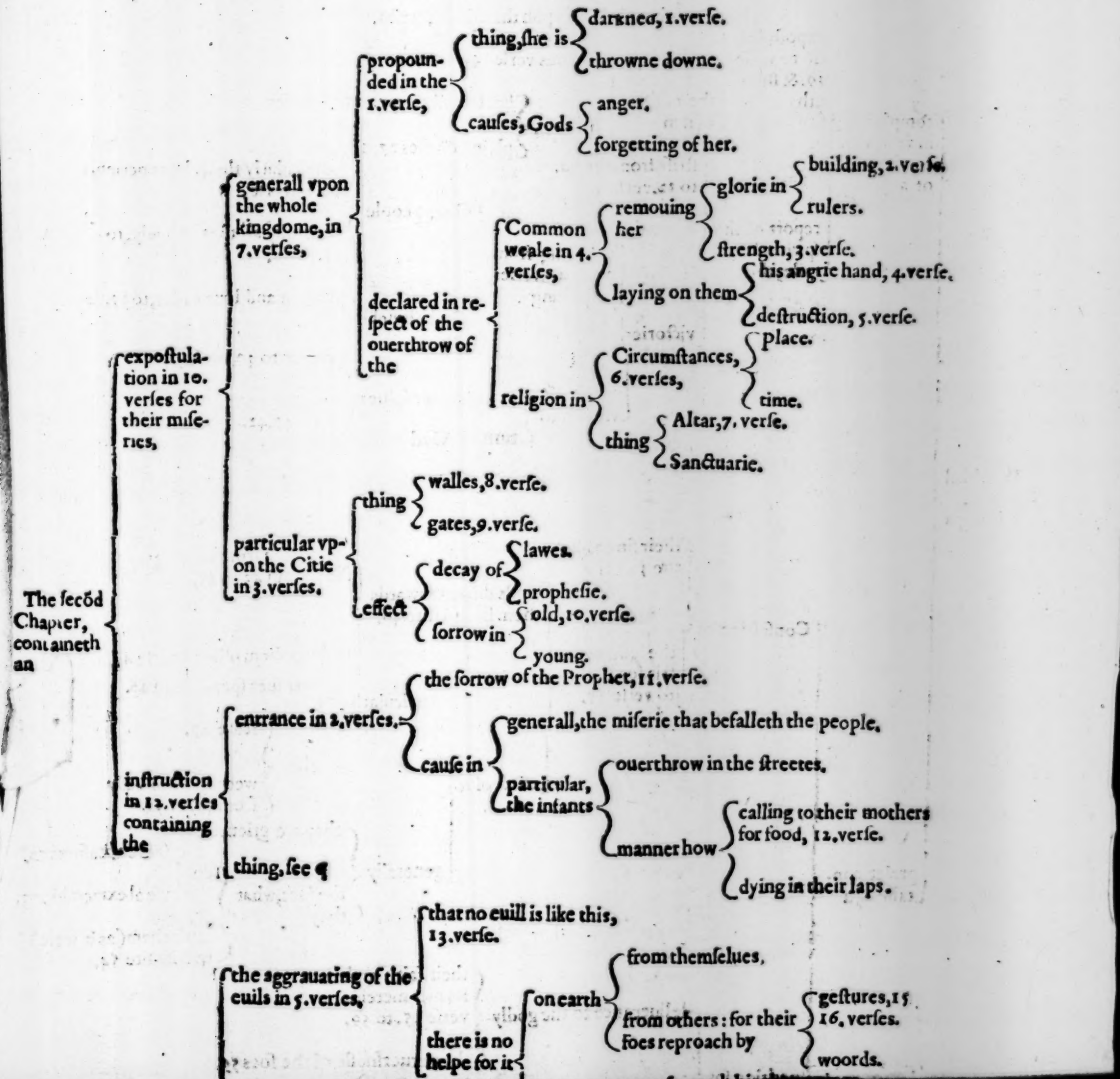
Prieſts.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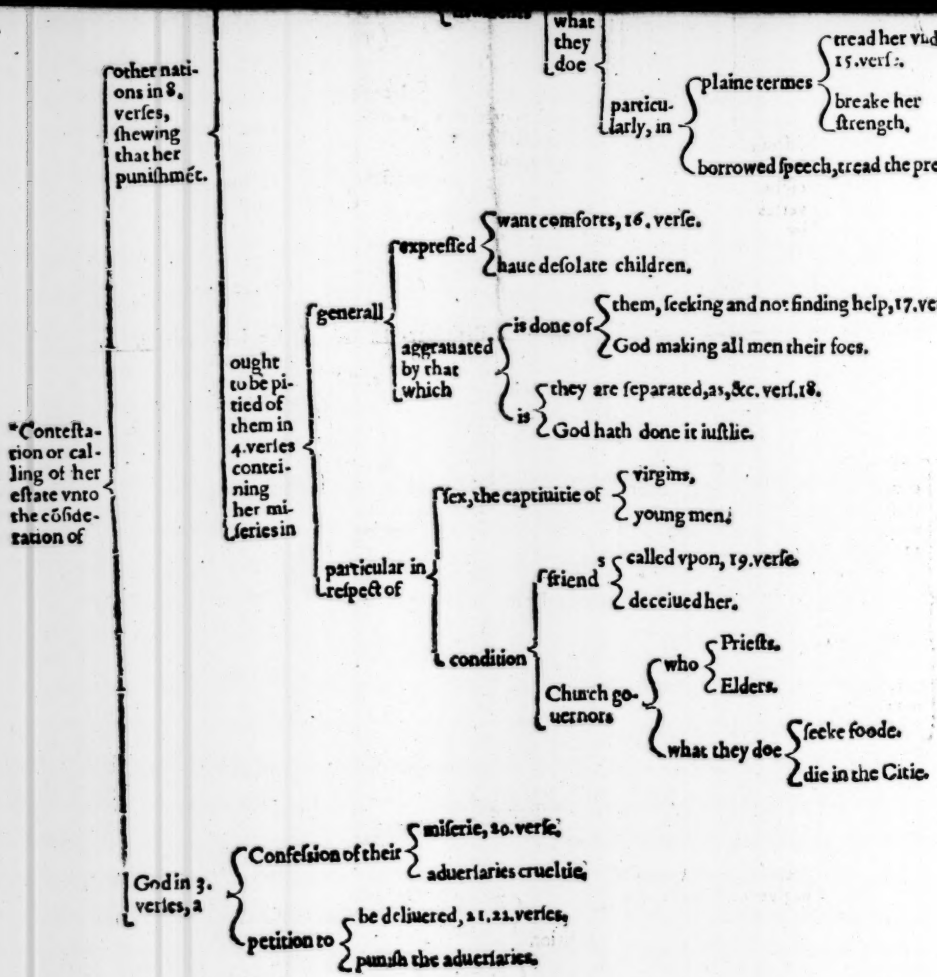
on earth
from themselues.
from others: for their foes reproach by
gestures, 15 16. verses.
woords.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other nations in 8. verses, shewing that her punishmẽt.
what they doe
particularly, in
plaine termes
tread her vnder. 15. vers.
breake her strength.
borrowed speech, tread the presse, &c.
ought to be pitied of them in 4. verses conteining her miseries in
generall
expressed
want comforts, 16. verse.
haue desolate children.
aggrauated by that which
is done of
them, seeking and not finding help, 17. verse.
God making all men their foes.
is
they are separated, as, &c. vers. 18.
God hath done it iustlie.
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sex, the captiuitie of
virgins,
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instruction in 12. verſes containing the
entrance in 2. verſes.
the ſorrow of the Prophet, 11. verſe.
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generall, the miſerie that befalleth the people.
particular, the infants
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manner how
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¶ thing
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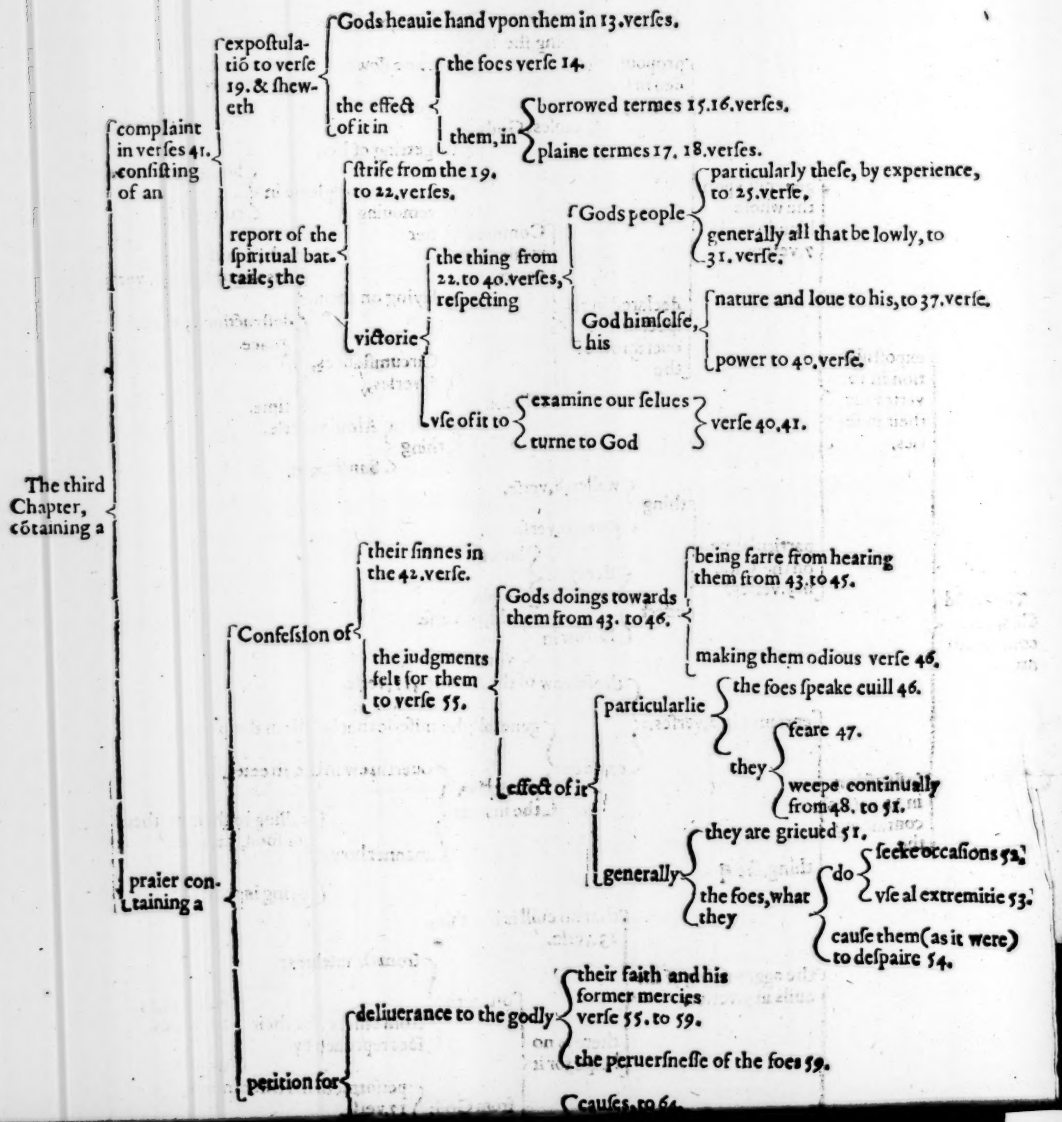
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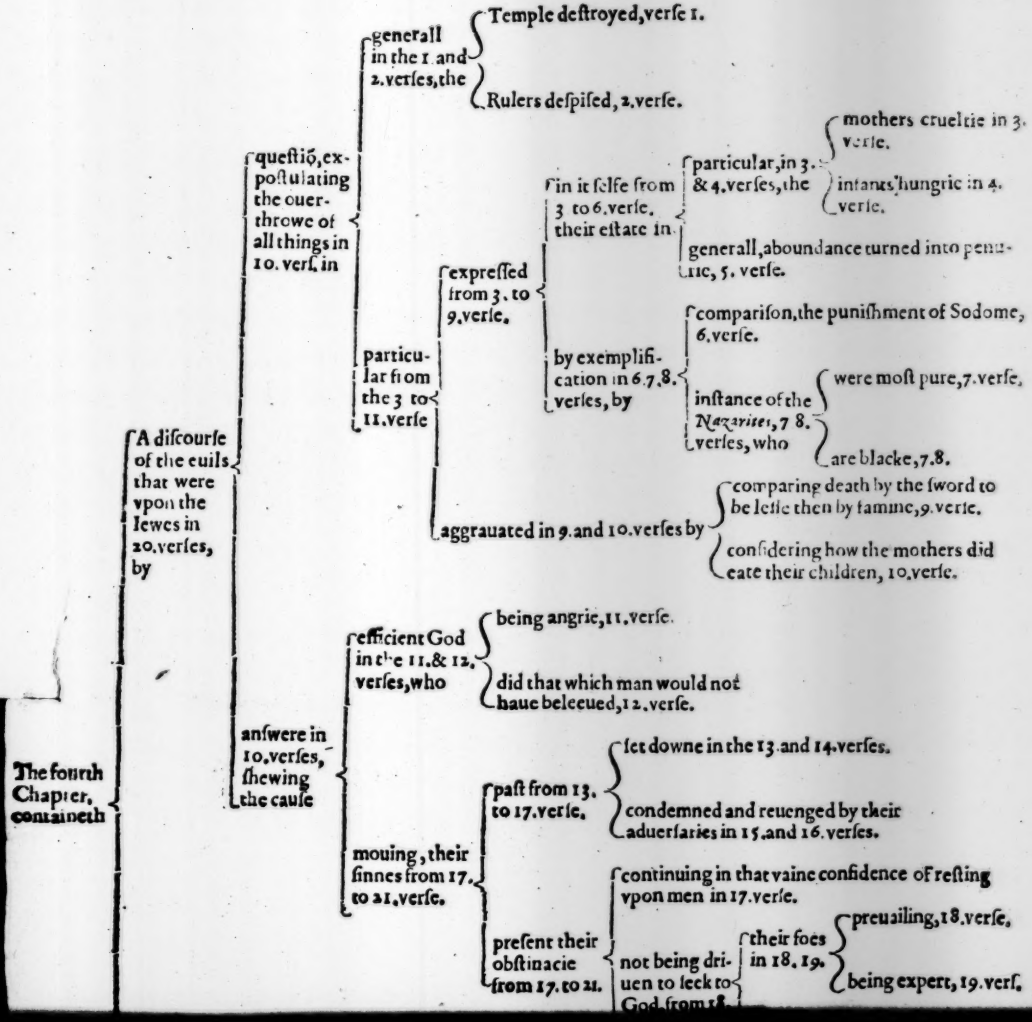
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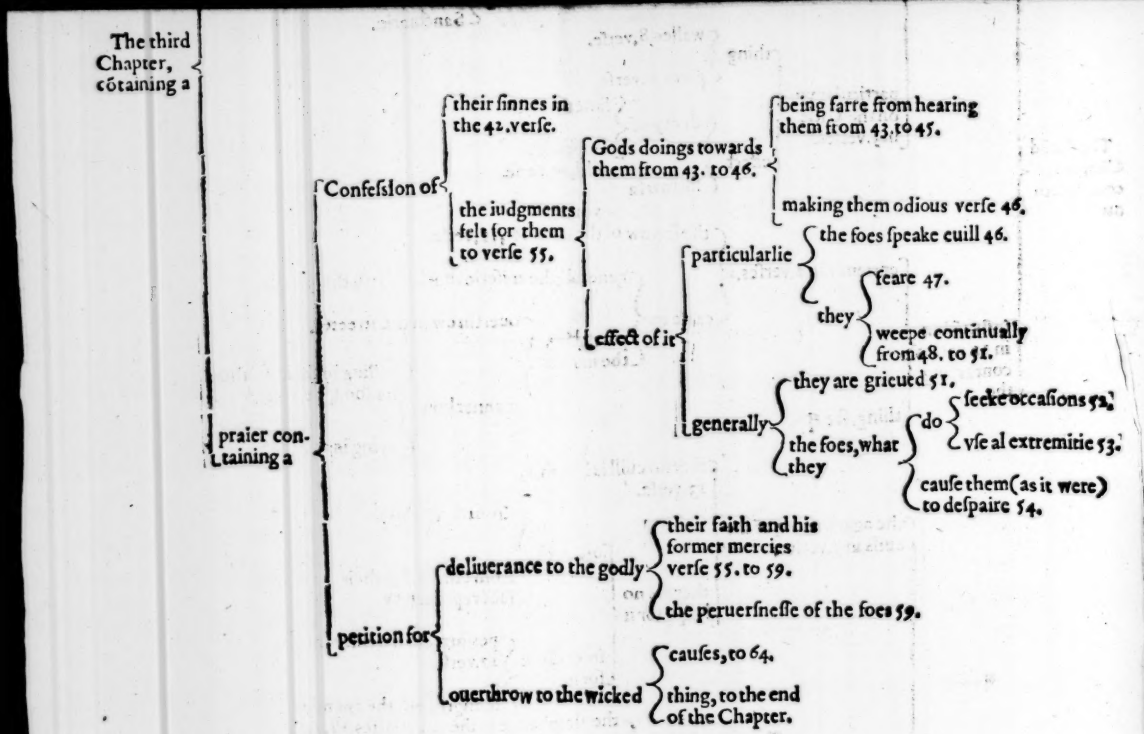
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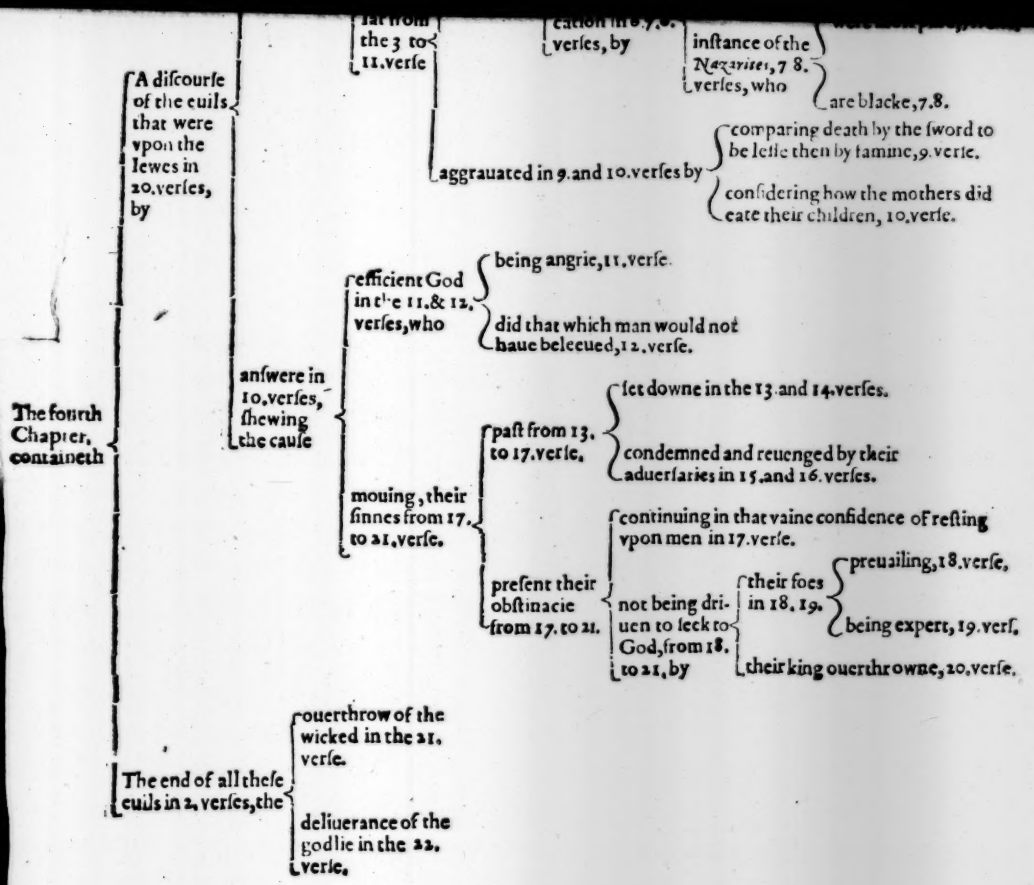
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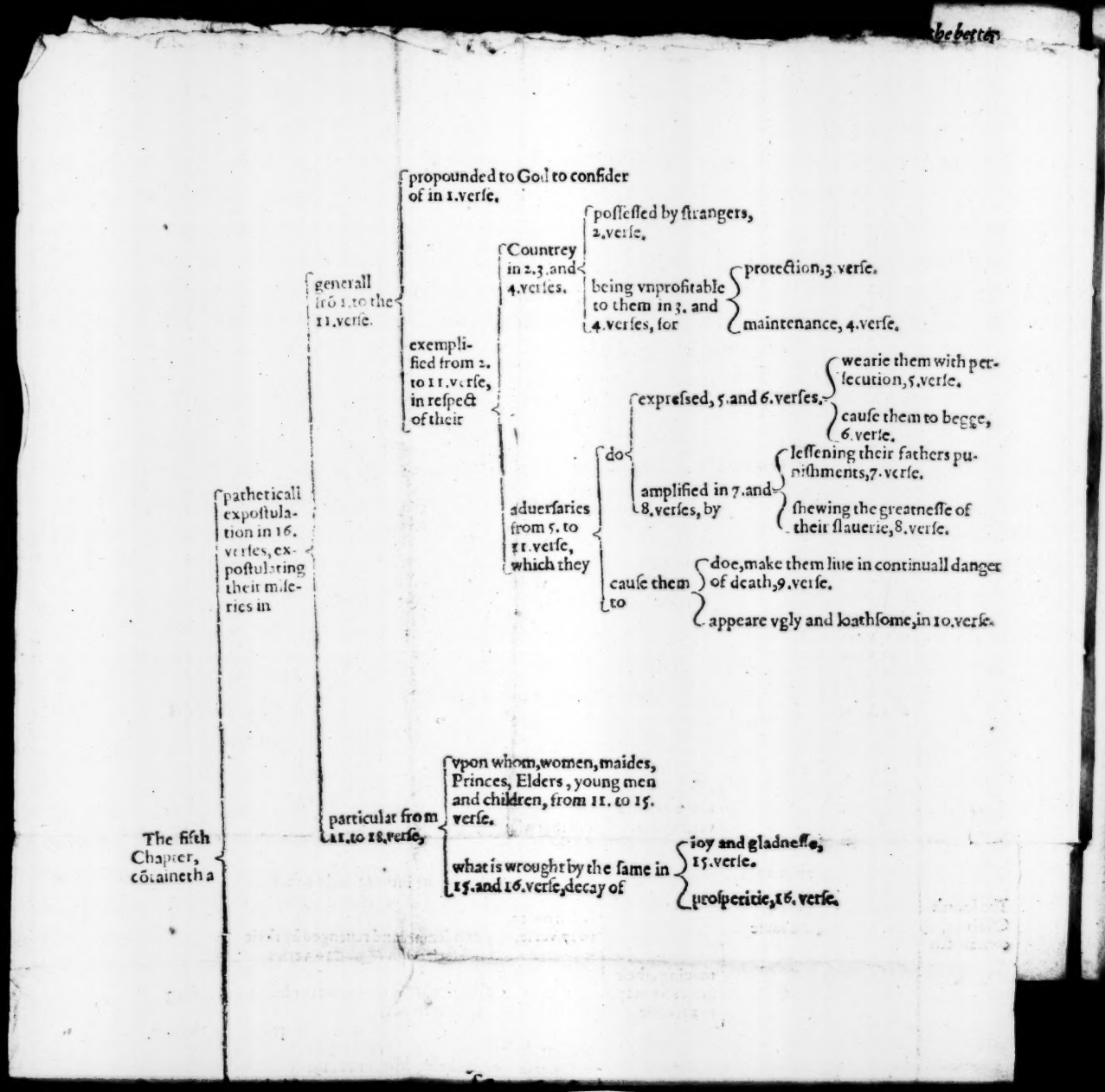
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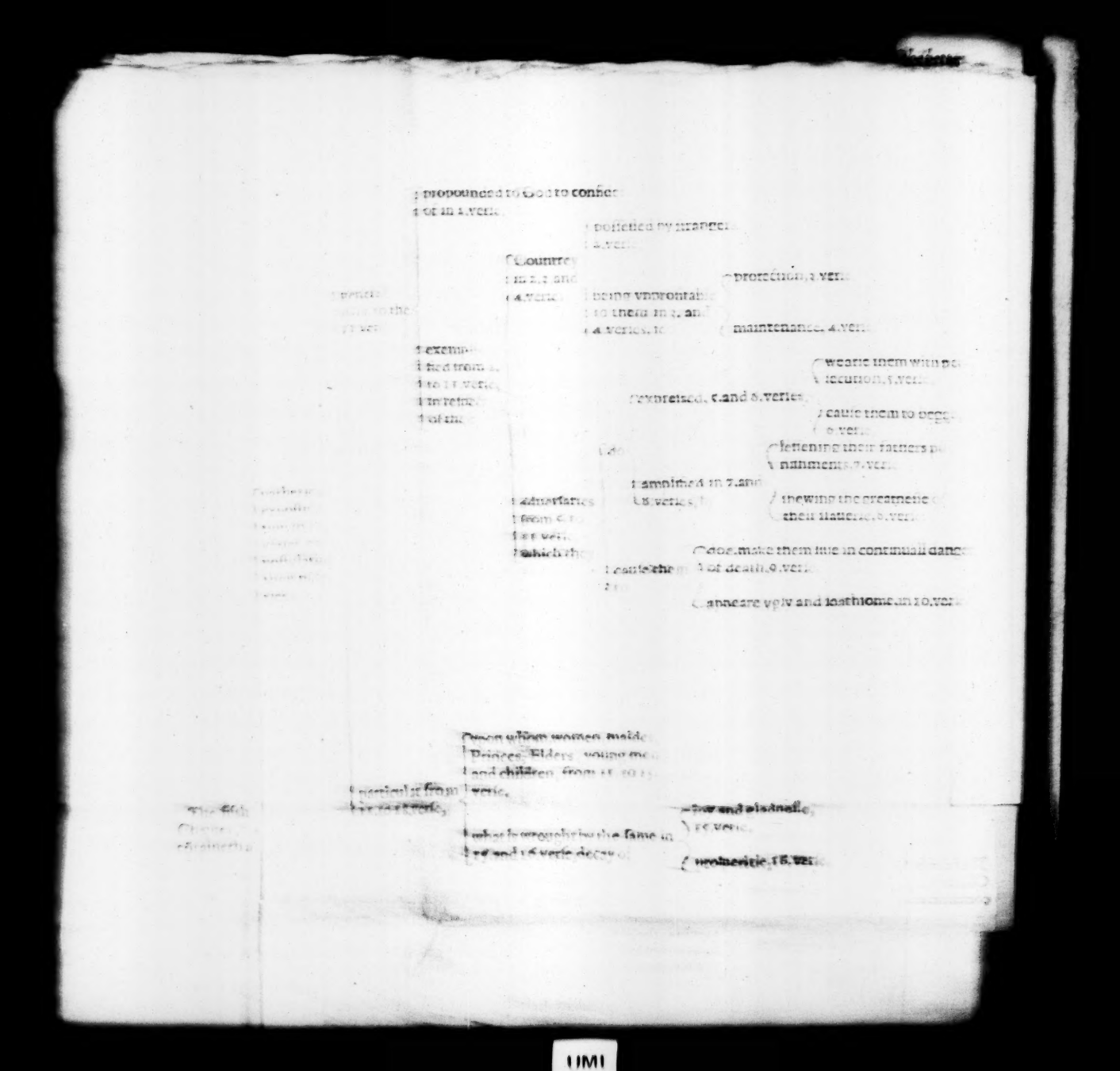

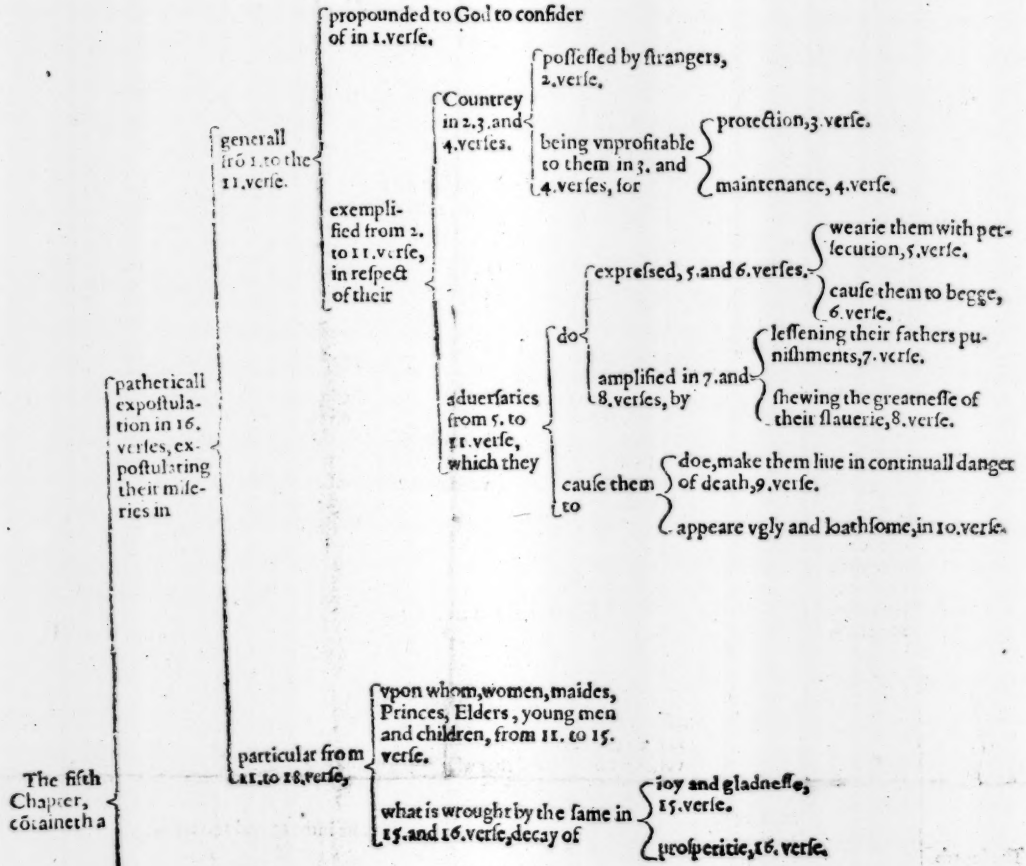
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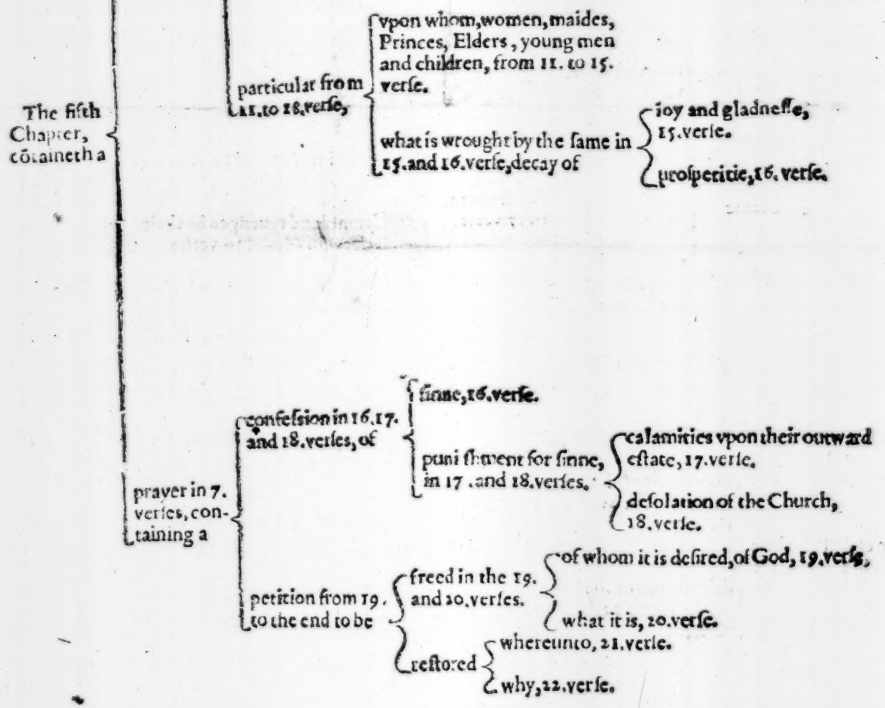
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The occaſion and argument of the Lamentations.

WHether this excellent Booke was made vppon occaſion of the death of Ioſiah, *beeing (as it were) the beginning of Gods heauie hand vpon the* Iewes *for their contempt and abuſe of his word ſo long foretolde by the Prophets, which cauſed this ſeruaunt of God ſo exceedingly to lament as is mentioned,* 2. Chron. 35, 25, &c. *Or rather vpon the ouerthrow of the Cittie* Ieruſalem, *& burning of the temple therin; it needeth not great lie to be inquired ſeeing it is euident that it was indighted by the ſpirit of God, and penned by the Prophet* Ieremie, *to drawe the Church of God into a ſerious conſideration of their ſinnes that cauſed the ſame, and to true and vnfained repentance, earneſtlie praying vnto the Lorde to remoue his angry countenance from them, and to turne his gratious fauour as in former ti ne vnto them.*

The firſt Chapter.

THis Prophet purpoſing to expreſſe in moſt patheticall maner, the marueylous change that God had wroughte in the eſtate of his people, by turning their famous proſperitie into moſte wofull calamity, doth vndertake the perſon of one aſtoniſhed at a moſte lamentable and ſuddaine ſpectacle. For God hauing ſaid of *Ieruſalem, This is my reſt for euer, here will I dwell, for I haue a delight therein*, *Pſalm.* 132, 14. And yet notwithſtanding the Citie was raſed from the foundation and vtterlie deſtroyed, the Temple ſpoiled by the heathen and conſumed with fire, the king carried away captiue, his children firſt killed before his face, the Nobles murthered

and the people ſcattered hither and thither, beeing the ſcum of the world, and a deriſion to all Nations, where they did become; it gaue ſuch cauſe of amazednesſe and aſtoniſhment, that the Prophet beginneth, and proceedeth his ſpeeche in ſuch manner as followeth.

Verſe 1. [*How*] that is, in what woonderfull maner, and by vvhat ſtrange means] *doth the cittie*] *i.* Ieruſalem that famous place, being the praiſe of the whole earth, and terror to all Nations, being by Gods owne commaundement begun and perfected by thoſe famous kinges ſo much feared and obeyed *Dauid* and *Salomon* [*remaine ſolitarie*] that is, her walles are caſt downe, her houſes decayed, her ſtreetes growne ouer with graſſe, none comming thither or going thence [*that was full of people*] that is, heretofore euery houſe was inhabited, euery ſtreet repleniſhed with commers and goers, great concourſe and acceſſe of all kind of people was there to be ſeene, from all Nations both farre and neere [*ſhe is as a widdow*] that is, ſhe is as a woman hauing loſt her husband not ſought vnto by any, but mourning in a deſolate corner [*ſhe that was great among the Nations*] that is, not onely of mighty power and authoritie, but alſo of great account and eſtimation, by reaſon of her famous victories against her foes, and that renowmed temple ſo ſumptuouſlie builded to the praiſe and ſeruice of God [*and Princes among the Prouinces*] that is, hauing many Nations ſubiect vnto her, & paying yearely tribute; which was eſpecially in the time of *Dauid* and *Salomon*, *1, Chron, 18 6, &c. 2, Chron*, 8, 7. [*is made tributarie*] that is, is conſtrained to become a ſlaue to other Nations, and to pay them tribute, in token of ſubiection to them, read *2, Kings 24* and *25, chap* and *2, Chron, 36*.

The doctrines that are to be learned out of this verſe.

1 *Doctrine.* GEnerally out of the whole verſe. God often altereth the outward eſtate of his church in this world. The truth of this doctrine appeareth, not onely by the examples

examples of the ſcripture, eſpeciallie in the Iſraelites and the Apoſtles; but alſo the ſtories of latter times and euen by dailie experience. The cauſes moouing him thereunto are, firſt, that he might daily declare himſelfe the diſpoſer and gouernour of all things: ſecondly, to take from vs (that doe naturally ſettle our affections in the earth) all occation of promiſing our ſelues any certaintie heere. The vſe of this doctrine is; firſt, to prepare our ſelues to all conditions, whether proſperitie or aduerſitie, ſicknes or health. &c. according to the example of the Apoſtle *Phil.* 4. 11. 12. for elſe it is certaine that affliction cõming vpon vs, wil be moſt grieuous and intolerable. Secondlie, to teach vs to ſettle our affections vpon heauen and the things that leade thereunto, which is a moſt certaine anchor-holde, and will neuer faile vs, as this world will doe, euen in the moſt excellent things thereof.

Doctrine. [*How*] the maner of the ſpeech teacheth this 2
doctrine. It is our duetie to ſtriue with our ſelues to bee affected with the miſeries of Gods people. 2. *Chro.* 11. 28. 29. The reaſon hereof is; for that we are fellow-members of one bodie whereof Chriſt is the head 1. *Cor.* 12, 25, 26 &c. The vſe of this doctrine is; firſt, to reproue them that ſeeke onelie for their owne good, not reſpecting the ſtate of their brethren. Secondlie, to teach vs to put on tender compaſſion and labour (according to our callings) to profite the whole church of God and euery member thereof: els cannot we aſſure our ſelues to bee liuelie members of that bodie.

Doctrine [*was*] God giueth ſometimes vnto his church 3
an outward eſtate that flouriſheth both in wealth & peace This appeareth in the example of this people, eſpeciallie in the time of *Solomon* and other kings after him. The reaſons hereof are; Firſt, that he might giue his people a taſte, euen of all kinde of earthly bleſsings. *Deut.* 28, 2, *&c. Pſal.* 84. 11. Secondly, that they might haue all oportunitie to ſerue him, and euery kinde of encouragement thereunto. The vſe hereof is; firſt, to reproue the follie of Fryers and Ieſuites that vndertake a continual voluntarie pouerty, and afflicting of their owne bodies, ſeing euery mẽber is to be partaker of the com

mon bleſsings that God beſtoweth vpon his church. Secondly, it confuteth the opinion of them that thinke the Church of God to be alwaies vnder the croſſe outwardly. Thirdly, it techeth vs to praiſe the Lord that vſeth all kinde of meanes to manifeſt his loue vnto his ſeruants, which praiſe muſt be doubled by vs if we enioy any ſhare of this outward proſperitie.

4 *Doctrine.* [*remaine ſolitarie that was,* &c.] The outwarde flouriſhing eſtate of Gods church laſteth not alwaies, but is often changed into affliction and aduerſitie. This appeareth by the whole courſe of the ſcriptures: for the reaſon and cauſes hereof ſee the firſt doctrine. The vſe is; to teach vs, to make the time of our peace moſt profitable vnto vs, to further vs in the waies of godlineſſe; elſe, in aduerſitie wee eyther fall awaie, or at leaſt the burthen will ſeeme intollerable vnto vs as we ſee it is to ſuch as promiſe to themſelues continuall proſperitie.

5 *Doctrine.* [*ſolitarie, full, &c.*] God often changeth the condition of his ſeruants in this life, from one extream to another: examples heereof; *Ioſeph* from impriſonment to the eſtate of a prince. *Iob*, from great riches and honour to extreame pouertie and reproch; the Iſraelites from intollerable ſeruitude in *Ægypt*, to the moſt renowmed amongſt the Nations. The reaſons of it are, Firſt, that his mightie power might appeare to all the world, eſpeciallie to his Church: Secondly, that we may learne to aſcribe all vnto his Maieſty, and nothing to our ſelues or any other. The vſe is, to teach vs not to builde vpon any thing in this life, ſeeing it is ſo ſubiect to change; but in al things to feare and ſerue him that ſo wee may haue comfort whether in wealth or want.

6 *Doctrine* [*Was full of people*] It is a great bleſſing of God for a Nation to be populous *Gen.* 12,2. The vſe is, to reproue them that murmur at the multitude of people in this land; and to teach vs to acknowledge it among the reſt of Gods bleſſings beſtowed vpon this land at this inſtant.

7 *Doctrine.* [*Princeſſe among, &c.*] God often maketh his people in their proſperitie moſt admired of all people in the worlde; this was verified in the Iſraelites often; and is ſeene vſuallie

vſuallie in experience: the reaſon, Firſt, that God may ſhewe himſelfe to loue his ſeruants: ſecondly, that the godlie may know that godlineſſe is not without reward, euen in this life: thirdlye, that the wicked may haue all excuſe taken from them, in that they are not allured to religion by ſuch notable ſpectacles of Gods loue to them that feare him. The vſe is, to teach vs whenſoeuer the Lorde dooth ſo, either for our ſelues or others, to breake out into the praiſe of his holy name, and to growe in ſtrength and courage to perfourme euerie good dutie of our calling.

Doctrine. [*is made tributarie*] God often humbleth his 8
ſeruants vnder all his foes and their aduerſaries; this was notablie verified by this people in *Ægypt*, and in this place. The reaſon is; their diſobedience to his worde. *Deut.* 28, 36. 37. The vſe is; firſt to ſhewe vnto vs how great Gods anger is for ſinne, that doth puniſh it ſo ſeuerely, euen in his deareſt children: ſecondly to teache vs not to meaſure the fauour of God towards our ſelues or others by the bleſsings or aduerſities of this life ſeeing the wicked doe often flouriſhe when the godly are in great miſerie, *Pſal.* 73. 4. *&c.* and on the other ſide, the godly doe proſper when the wicked are in great diſtreſſe, *Ioſua*, 5, 1, &c.

[*She*] that is, *Ieruſalem* [*weepeth*] that is, for griefe of her *Verſe* 2
proſperitie loſt, and croſſes vpon her, ſhee breaketh out into teares [*continuallie*] that is not for a moment but without intermiſsion [*in the night*] that is, her griefe is ſo great that it conſtraineth her to weepe when ſhe ſhoulde ſleepe and refreſh her wearineſſe with reſte [*her teares runne downe her cheekes*] that is, her weeping is in ſuch aboundance, as it cauſeth riuers of teares to diſtill from her eyes [*among all her louers*] that is, her neighbour Nations in league with her, the ſtrangers that fought to her from farre, and merchantes that reſorted to her [*ſhe hath none to comfort her*] that is, they doe vtterly withdraw themſelues from her, denying her all kinde of ſuccour [*all her friends*] i. ſuch as were moſt inwarde with her, and beholding to her [*haue dealt trecherouſlie with her*] i. ſhe truſting to them for helpe, they haue hindred her [*and*

are her enemies] *i.* become her foes, and doe her as much harme as they are able to doe.

1 *Doctrine.* [*weepeth*] according to the measure of Gods correcting hand vpon vs must our griefe be. The reason, first, because God is sure to be (at the least) so angrie as his rods are heauie. Secondly, our sinnes do cause him to afflict vs, which we must repent of according to the measure of Gods anger against them appearing by his smiting of vs. The vse is, first, to reproue them that remaine vnrepentant, when the correcting hand of God is vpon them: secondly, to teach vs to increase in sorrow and lamentation, seeing the troubles of the Church in generall, and our owne crosses in particular be daily increased.

2 *Doctrine.* [*weepeth*] weeping for sinne and the punishments thereof is such a signe of true repentance, as we must labor to shew forth, especiallie in the times of our calamitie common with the rest of Gods Church. The reason, first, because the heart appeareth then to be truelie affected when it breaketh out into teares. Secondly, the godlie haue alwaies (especially in the dayes of their humiliation by fasting and prayer) been brought thereunto, *Ioel* 2. 12. The vse is, to reproue our corruption, that can easilie be brought to weepe for a worldly losse, but hardly for our sinnes, and the punishment thereof; which hardnesse of heart we must labour against with all diligence, carefullie vsing all the meanes that God hath appointed thereunto.

3 *Doctrine.* [*none to comfort her*] It is a grieuous plague to lack comforts in affliction; the contrary whereof is an exceeding blessing. The reason, because, first, the comfortable woordes and deedes of others will mitigate the sense of the miserie. Secondly, it addeth vnto the griefe to be left alone in it. The vse is, first, to shew vnto vs, that Gods people, whom he loueth, may be left destitute of all wordly friends, and yet remaine in his fauour, as this people were: secondly, to teach vs to magnifie the name of God, and to esteeme our affliction very light vnto vs, seeing we haue so many friends so willing and readie to do any thing for vs.

Doctrine.

Doctrine. [*dealt treacherously*] It is an intolerable griefe to 4
haue friends become foes. The reaſon, becauſe, firſt, we put great truſt in our friends and promiſe to our ſelues much aſſiſtance by them. Secondly, they hauing been moſt inward with vs, may doe vs more harme then thoſe that we haue alwaies eſteemed enemies. The vſe is, to teach vs, firſt, to take heed with what men we make friendſhip. Secondly, not to be diſmaied though our friends become our foes, ſeeing it hath been often the lot of the godly, but to ſeek to God the more earneſtly for his aſſiſtance.

Doctrine. [*none*] God often leaueth his people deſtitute 5
of all outward helpe and comfort. The reaſons hereof ſee *verſ. 1. Doctr. 5.* The vſe is, to teach vs to reſt vpon him alone, at whoſe diſpoſition all things are, and not vpon any outward thing, ſeeme it neuer ſo glorious to our outward eyes.

[*Iudah*] *i.* the inhabitants of the kingdome [*goeth away*] *Verſe 3*
i. willingly leaue their countrey, goods, and dwelling, [*becauſe of affliction*] *i.* extremitie of troubles [*and great ſeruitude*] *i.* extremitie of ſlauerie that they are in [*ſhe dwelleth among the heathen*] *i.* is conſtrained to liue among the Idolatrous and godleſſe people [*and findeth no reſt*] *i.* no courteous entertainment or kindnes, which naturally is ſhewed to ſtraungers [*all her perſecutors tooke her in the ſtraits*] *i.* whoſoeuer ſet themſelues againſt her, tooke her at the moſt aduantage to hurt her.

Doctrine. [*goeth away*] the outward thinges of this life 6
are the ſooneſt loſt (and thoſe that are furtheſt from the minde, the ſooneſt of all) and being enioyed, they are the moſt vncertaine. The reaſons are, becauſe, firſt, they are moſt ſubiect to all kind of enemies. Secondly, God knoweth that we may beſt want them. The vſe is, firſt, that we learn to make leaſt accoũt of them, as things without which we may be perfectly happie: Secondly, to endeuour moſt of all to obtaine the true knowledge and feare of God, which is the treaſure laide vp in heauen, which the thiefe cannot ſteale, *Matth. 6. 19. 20.*

Doctrine.

2 *Doctrine.* [*goeth away, &c.*] It is naturall for a man to ſeeke to better his owne eſtate, and his dutie to ſeeke far and neere for the freedome and reſt of conſcience, *2.Chro.11.13.* to 17. The vſe to teach vs, firſt, that they are without natural affection, that regard not, or wil take no paines to better their outward eſtate, (and if they haue a familie) worſe then Infidels if they prouide not for them, *1.Timoth.5,8,*&c. Secondly, to ſhew vs, that if wee cannot enioy the benefite of Gods word and ſacraments in peace where we are, we ought to remoue our dwellinges, and neither make our ſelues matter of continuall trouble, by holding our dwellinges with all other inconueniences, nor content our ſelues with thoſe corruptions or wants that vſually are at home where we dwel.

3 *Doctrine* [*among the heathen, &c.*] It is better to liue any where then in our owne countrey where our gouernors ſeeke to oppreſſe vs. The reaſon is, for that their hatred being aſſiſted with their might, will neuer lette vs liue in any tollerable peace. The vſe is, to teach vs to giue place vnto violēce, if by no other meanes the Rulers wil bee appeaſed with vs.

4 *Doctrine.* Of two euils (if neither be ſinfull) wee maye and ought to chooſe the leſſe, to auoide the greater. The reaſon is, becauſe we muſt eaſe our owne burthen as much as maye be. The vſe to teach vs, to pray to God for vviſedom, that we may be able to diſcerne of things as they are, and for povver to doe accordinglie.

5 *Doctrine.* [*no reſt*] It is greeuous and dangerous to dwel among the vngodly. The reaſon is, becauſe, firſt, they can adminiſter no matter of true comfort vnto vs, whereas all theyr waies be ful of offence. Secondly, they are ſtrong to draw vs to euil, and we weake to ſhun their ill example. The vſe is to teach vs, firſt, neuer to take any delight in their companye, but to mourne if we be conſtrained to dwel with them. *Pſal 120,5,*&c. Secondly, to auoide their companie to the vttermoſt of our power, and where we cannot, to ſuſpect euē their friendſhip.

6 *Doctrine.* [*findeth no reſt*] When God meaneth to puniſh he

hee ſtirreth vp meanes, but when hee meaneth it not, the meanes ſhall not proſper: the reaſon is, becauſe all things are at his diſpoſition, and can bring nothing to paſſe further then he giueth power thereunto. The vſe is, to teach vs alwaies to ſeeke vnto the Lord for any thing that wee would haue, or would be ryd of, and not reſt vpon the outward meanes as is the manner of naturall men.

Doctrine [*no reſt*] There is no place or meanes to eſcape Gods hand, when he meaneth to puniſh. The reaſon is, be- 7
cauſe he is euery where, and cannot be fled from. *Pſal. 139. 7. &c.* The vſe is, to teach vs to endeuour to walke vprightly as in his preſence, alwaies remembring that he ſeeth vs, and we cannot flie from him.

Doctrine. [*all her perſecutors, &c.*] There is no kinde of 8
people ſo generally and ſo euill intreated in their aduerſitie, as the Godly. The reaſon is, becauſe, firſt, the world which euer hateth them, hath then opportunity to ſatiſfie their raging malice vpon them: ſecondly, God then meaneth to try them throughly. The vſe is to teach vs, to prepare our ſelues to beare all extrimities in this life, and not to thinke it ſtrange when we are euil entreated, ſeeing it hath euer been the Lot of the godly; as both the examples of ſcriptures, and the latter times do witneſſe.

Doctrine. [*tooke hir*] This people ſeemeth to be vtterly o- 9
uerthrowne for euer, and yet they returned into their land, and became a common wealth againe: ſo is it often with the Church of God, *Pſal. 139. 1. &c.* The reaſon is, for that they be often brought vnto ſo exceeding miſerie in outward appearance. The vſe is, to teach vs, firſt, neuer to deſpayre, though our calamities bee neuer ſo many and grieuous: ſecondly, that there is no aſſured ſafetie, but in the true feare of God, but if we haue it, we are ſure to ouercome.

[*The waies of Sion*] *i.* the pathes that leade to the temple *Verſe 4*
built vpon mount Sion [*Lament*] *i.* looke not ſo beated as heretofore, but are greene with graſſe and out of their kindelie order; a figuratiue ſpeech [*becauſe no man commeth*] *i.* there is no ſuch recourſe [*to the ſolemne feaſtes*] *i.* the ſpeciall

times that were appointed for ſacrifices, *Pſal.42,4.*[*all her gates are deſolate*] *i.* no comming in and going out at the gates, as heretofore [*her prieſts ſigh*] *i.* the ſonnes of *Aaron* that were appointed to the miniſterie of the worde and ſacrifices doe lament, for that none come to the ſacrifices as in former times [*her virgins are diſcomfited*] *i.* thoſe that are leaſt ſubiect to ſorrowe are greatly grieued [*ſhee is in heauineſſe*] *i.* the whole nation of all eſtates and ages are filled with ſorrow and lamentation.

1 *Doctrine.* [*waies of Sion*] The ouerthrowe of the common wealth bringeth with it the ouerthrowe of the Churches outward peace. The reaſon is, becauſe, firſt, the peace of the Church ariſeth from the peace of the common wealth. *Ierem. 29,7,&c.* The members of the Church being alſo members of the common wealth, muſt needes haue a ſhare in the common calamitie thereof. The vſe is, to teach vs, firſt, to ſeeke the peace of the common wealth, that we may obtaine peace vnto the Church, and not to rebell againſt or reuile the gouernours thereof. Secondly, to learne to mourne when we ſee iuſtice peruerted in the common wealth, being aſſured that it will tende to the ouerthrow of religion if God ſtay it not in time.

2 *Doctrine.* [*Lament becauſe.&c.*] When the things that God hath giuen vs here are not applied to the appointed vſe we haue iuſt cauſe to mourne, ſeeing our ſinnes haue cauſed the let thereof, *Deut.28,15,&c.* to the end, *Iſaiah.13,19,&c.* The vſe is, firſt, to giue vs cauſe of mourning that haue heretofore enioyed many good things, and are now ſhut vp from the vſe of them, and they lye waſte, not profitable for our ſelues or any other. Secondly, to teach vs, not to hoard or any waies to abuſe any of Gods bleſſings, leaſt they be made vtterly vnprofitable vnto vs or our poſterity.

3 *Doctrine.* [*waies of Sion*] The earth and earthly things do often admoniſh men of their ſinnes, either by denying that comfort which naturally they bring with them, *Leuit.18,25.* or bringing griefe or puniſhment with them. *Mich. 2,10.* The reaſon is, becauſe, firſt, God hath made all his creatures

as

as written bookes, wherein man may reade his ſinnes: ſecondly, that man may haue no ſhewe of excuſe leſte him at that great day of accompt. The vſe is to teach vs, firſt, howe odious and vgly a thing ſinne is, that peruerteth the courſe of nature in Gods creatures; and therefore muſt ſeeme much more vile vnto vs, that are the committers thereof: ſecondly, that there is no way to eſcape intollerable puniſhment for ſinne, but by vnfained repentance, ſeeing all Gods creatures are able to witneſſe againſt vs.

Doctrine. [*Lament, &c.*] All Gods creatures mourne 4
when God is diſobeyed, and reioyce when hee is obeyed by his people. The reaſon is, becauſe all things were created to obey him in their kinde, and for the vſe of man, being alſo obedient, which end is peruerted by the ſinne of man. The vſe is to teach vs, firſt, that man by ſinne is made the worſt of Gods creatures: ſecondly, that wee muſt alwaies labour to loath and forſake ſinne, that maketh vs ſo deteſtable before God and all his works.

Doctrine. [*no man commeth*] The ſeruice of God is not tyed to any place, but vppon condition of their obedience that 5
dwell therein. *Ierem. 26,4, &c.* The reaſon is, becauſe God himſelfe is not tied to any people, nor reſpecteth any perſons but ſuch as feare him, *Acts 10.34,35.* The vſe is, firſt, to reproue the vaine boaſting of the papiſts in their pretenſed chaire of *Peter*, like the wicked Prieſts amoung the Iewes, *Ierem 7,4.* which was moſte vaine, though that place had glorious promiſes, *Pſal 87,1,2.* whereas *Rome* hath vrterlie none: Secondly, to teach vs not to put any confidence in any earthly priuiledges to ſhelter vs in our ſinnes, but to turne vnto the Lord with all our hearts.

Doctrine. [*The prieſts mourne*] It is a great griefe to Gods 6
miniſters to be depriued of their miniſterie, or to ſee it vnprofitable to the Church, *Ioel. 2,12. Ieremy 15,10.* The reaſon is, becauſe, firſt, God is greatly diſhonored thereby: ſecondly, it giueth occaſion of interrupting all good things among the people, and matter of all kindes of ſinne, as we ſee by experience. The vſe is, firſt, to reproue them (as farre from

this feeling) that doe so easilie displace or set themselues a-gainst Gods ministers; secondly, to teach both that minister who is thus dealt with; and that people to whome his ministerie belonged, to mourne when such a crosse is layde vpon them; seeing it is an action that God vsually causeth to bee donne for the sinne of contempt or abuse of his holy worde.

7 *Doctrine.* [*Priests*] The ministers must be guides to the people, to leade them to mourning (when there is cause) as also to all other dueties: the reason is, because God hath not onelie appointed them to teach the people, but also to bee a patterne vnto them of all goodnesse. *Tit.2.7.* The vse is, first, to bewaile the woefull estate of the Church, with vs that is so pestered with ignorant, idle, and vngodly ones, in steade of Gods ministers: secondly, to stirre vp all those that God hath enabled vnto this high calling, to growe more and more in the performance of all good dueties, to the good example of their flocks.

8 *Doctrine.* [*virgins*] They that seeme most exempt from it must mourne at the decaye of religion: the reason is, for that it concerneth Gods glorie, and euery mans saluation. The vse is, first, to reproue them that lay not to heart the distresses of Gods people for the trueth, thinking it sufficient, that themselues liue in safetie. Secondly, to teach vs to striue to bee grieued when wee heare of the decaye of the religion in any place, though it be safe where we are.

9 *Doctrine.* [*in heauinesse, &c.*] The greatest losse that can befall Gods people, is the losse of the exercise of the worde and Sacraments. The reason is, because God hath appointed them to be the meanes of begetting, and confirming faith in vs. The vse is first, to reproue them that thinke they may be without the same well enough: secondly to teach vs to care for it aboue all things; esteeming it the fielde for the buying whereof we will sell all that we haue *Mat. 13.44.*

Verse 5 [*Her aduersaries*] *i.* those that oppresse her, and desire her destruction [*are the chiefe*] *i.* haue rule ouer her, *Deut.28.13.* [*her enimies prosper*] *i.* They that hate her doe easily preuaile and

and do what they liſt [*for the Lord hath afflicted hir for the multitude of her trãſgreſſiõs*] *i.* God being angry with hir ſins and purpoſing to puniſh them in her, hath giuen ſtrength to the enemie to preuaile againſt her [*her children*] *i.* euen thoſe that for their tender yeares ſhould haue beene ſpared if there had beene any compaſſion in them [*are gone into captiuitie*] are caried away into a farre country, to be made ſlaues [*before the enemie*] *i.* they in triumph and hatred driuing them before them as cattell.

Doctrine. [*her aduerſaries*] *T*he cauſe apparant of all the miſeries of Gods people is the proſpering and preuailing of their enemies. *T*his appeareth manifeſtly by the examples of all ages and euen by daily experience. The reaſon is, becauſe, the enemy ſeeketh to pleaſe himſelfe in ſin, and to ſuppreſſe all goodnes, as being a hinderance thereunto: but the godlie is of a contrarie diſpoſition. *T*he vſe is, to teach vs to mourne when the Lorde giueth the enemies of the trueth the vpper hand againſt the godlie. 1

Doctrine. [*aduerſaries chiefe, &c.*] It oftentimes cõmeth to paſſe that the wicked proſper in all things of this life, & the godly contrarie. *Pſal, 73. 4. &c. Iob, 21. 7.* *T*he reaſon is, becauſe, firſt, God wil by giuing them proſperity make the wicked without excuſe. Secondly, the godly being aſſured of Gods fauour and yet pinched, they may the more earneſtlie bend their affections to the enheritance which is prepared for them. *T*he vſe is, to teach vs, firſt, not to admire too much the ſucceſſe of wordlings: ſecondly, to aſſure vs that that eſtate cannot laſt long, and therfore to teach vs patience, *Pſal. 73, 18, 24.* 2

Doctrine. [*aduerſaries enemies*] the hebrew wordes ſignifie properly, oppreſſors and haters: teaching vs, that it is the naturall diſpoſition of the wicked towards the godly, to oppreſſe them in action and hate them in affection: this hath appeared true in all ages. *T*he reaſon is becauſe of the vnappeaceable malice of *Sathan* and the wicked his inſtrumentes againſt the godlie. The vſe is, to teach vs, firſte, howe to eſteeme of all that are enemies to religion, though they cary 3

neuer ſo faire a ſhew of frendſhip to vs: ſecondly, to be carefull that we walke wiſely towards them, neuer prouoking them, and yet neuer giuing anie aduantage to them againſt vs.

Doctrine. [*for the Lord &c.*] the wicked neuer preuaile
4 againſt the godly, further then the Lord giueth ſtrength vnto them, *Iob. 1, 11, 12. 1. King 22, 22. Matth 8, 31, 32.* The reaſon is, becauſe, all power is of God, and euery one of his creatures haue their bounds giuen them of him, which they cannot paſſe. The vſe is to teach vs, firſte, not to feare man but God, from whome his power commeth: ſecondly, to labour to be at one with the Lord, and then ſhall all creatures worke to our good. *Rom 8, 28. Pſal 91, 1.*

Doctrine. [*the Lord hath &c*] In al our afflictions we muſt not looke to the inſtruments but to the Lord that ſmiteth by
5 them. The godly haue euer done ſo. *Iob 1, 21. 2 Sam 16 10. Acts 4, 28.* The reaſon is, becauſe, they haue no power againſt vs, except it be giuen them from aboue, *Iohn 19, 11.* The vſe is to teach vs, firſt, to bee more patient towards the inſtruments, and not to be as the dogg that ſnatcheth at the ſtone caſt at him, not regarding the thrower. Secondly, to ſeeke the cauſe of our afflictions in our ſelues; for elſe the iuſt Iudge of the world would not correct vs.

6 *Doctrine.* [*afflicted her &c*] All our afflictions come from the Lord, who is the chiefe worker thereof. The reaſon is, becauſe, all power is in his hand. The vſe is to teach vs, in ſickneſſe, heauineſſe, &c. not to ſeeke vnto the Phiſitian, Muſicke or ſuch like; but firſt vnto the Lord by true repentance, and then to theſe as ſecond cauſes.

7 *Doctrine.* [*for the, &c*] It is the ſinne of the godly that cauſeth the Lord to lay all their troubles vpon them; ſo hath the Church euer confeſſed. *Dan 9, 5 Nehem 1, 6 Pſal 78.* The vſe is to teach vs, firſte, how horrible ſinne is in Gods ſight, that cauſeth him to correct ſo ſeuerelie thoſe that hee loueth ſo dearely: & therefore we muſt hate it with a perfect hatred Secondly, whenſoeuer we are afflicted to examine our ſelues and finding out our ſinnes, repent therof and leaue them; vntill

till which time (if God loue vs) hee will neuer leaue ſmiting of vs.

Doctrine. [*multitude*] when God withdraweth his ſtrēgth from his ſeruants, they fall into many grieuous ſinnes, one in the necke of another: ſo did *Dauid*, from adultrie to making of *Vriah* drunke, after to murther him: and *Peter*, firſt to deny his maiſter: then to forſweare him: after to curſe himſelfe if euer he knew him. The reaſon is, becauſe we haue no cuſtody of our ſelues. The vſe is, to teach vs, to labor to keep a good conſcience in euery thing, leaſt we fall from ſinne to ſinne, and at length make conſcience of nothing. 8

Doctrine. [*her children*] when God meaneth to puniſh man, he will not ſpare to depriue him of that which is moſt deare vnto him. The reaſon is, becauſe, the Lord meaneth to humble him ſufficiently. The vſe is, to teach vs, that whenſoeuer the Lord dealeth ſo with vs, it is becauſe of the hardnes of our hearts that otherwiſe wil not be thorowly ſoftned; and therefore to take it patiently. 9

Doctrine. [*are gone, &c*] The wicked beare ſuch malice vnto the truth, that when they get aduantage, they ſpare neither age, nor ſex, thinking to roote out the godly from vnder heauen. The reaſon is, as *Doct.* 3. The vſe is, not to thinke our ſelues forſaken of God, though we ſhould fall into the hands of ſuch ſpoilers, ſeeing it hath been the lot of his deareſt children heretofore. 10

[*And from the daughter of Sion*] *i.* the people of *Ieruſalem* *Verſe 6*
[*all her beautie is departed*] *i.* ſhe hath loſt all her glorie as the temple and the ſeruice of God in it [*her princes*] *s.* her rulers. [*are become like hartes*] *i.* pined away and hauing loſt all courage [*that find no paſture*] *i.* being vtterly impoueriſhed [*and they are gone without ſtrength before the purſuer*] *i.* caried into captiuitie without power or courage to make any reſiſtance.

Doctrine. [*her beauty*] The Church of God doth eſteeme the exerciſes of religion the moſte excellent and glorious thing that can be had in this life. The reaſon is, becauſe, firſt, they are notable ſignes of Gods fauor and preſence. Secondly, 1

gainſt Gods miniſters; ſecondly, to teach both that miniſter who is thus dealt with; and that people to whome his miniſterie belonged, to mourne when ſuch a croſſe is layde vpon them; ſeeing it is an action that God vſually cauſeth to bee donne for the ſiune of contempt or abuſe of his holy worde.

7 *Doctrine.* [*Prieſts*] The miniſters muſt be guides to the people, to leade them to mourning (when there is cauſe) as alſo to all other dueties: the reaſon is, becauſe God hath not onelie appointed them to teach the people, but alſo to bee a patterne vnto them of all goodneſſe. *Tit.2.7.* The vſe is, firſt, to bewaile the woefull eſtate of the Church, with vs that is ſo peſtered with ignorant, idle, and vngodly ones, in ſteade of Gods miniſters: ſecondly, to ſtirre vp all thoſe that God hath enabled vnto this high calling, to growe more and more in the performance of all good dueties, to the good example of their flocks.

8 *Doctrine.* [*virgins*] They that ſeeme moſt exempt from it muſt mourne at the decaye of religion: the reaſon is, for that it concerneth Gods glorie, and euery mans ſaluation. The vſe is, firſt, to reproue them that lay not to heart the diſtreſſes of Gods people for the trueth, thinking it ſufficient, that themſelues liue in ſafetie. Secondly, to teach vs to ſtriue to bee grieued when wee heare of the decaye of the religion in any place, though it be ſafe where we are.

9 *Doctrine.* [*in heauineſſe, &c.*] The greateſt loſſe that can befall Gods people, is the loſſe of the exerciſe of the worde and Sacraments. The reaſon is, becauſe God hath appointed them to be the meanes of begetting, and confirming faith in vs. The vſe is firſt, to reprooue them that thinke they may be without the ſame well enough: ſecondly to teach vs to care for it aboue all things; eſteeming it the fielde for the buying whereof we will ſell all that we haue *Mat. 13.44.*

Verſe 5 [*Her aduerſaries*] *i.* thoſe that oppreſſe her, and deſire her deſtruction [*are the chiefe*] *i.* haue rule ouer her, *Deut.28.13.* [*her enimies proſper*] *i.* They that hate her doe eaſily preuaile and

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Doctrine. [*aduerſaries enemies*] the hebrew wordes ſignifie properly, oppreſſors and haters: teaching vs, that it is the naturall diſpoſition of the wicked towards the godly, to oppreſſe them in action and hate them in affection: this hath appeared true in all ages. The reaſon is, becauſe of the vnappeaceable malice of *Sathan* and the wicked his inſtrumentes againſt the godlie. The vſe is, to teach vs, firſte, howe to eſteeme of all that are enemies to religion, though they cary 3

neuer ſo faire a ſhew of frendſhip to vs: ſecondly, to be carefull that we walke wiſely towards them, neuer prouoking them, and yet neuer giuing anie aduantage to them againſt vs.

4 *Doctrine.* [*for the Lord &c.*] the wicked neuer preuaile againſt the godly, further then the Lord giueth ſtrength vnto them, *Iob. 1, 11, 12. 1. King 22, 22. Matth 8, 31, 32.* The reaſon is, becauſe, all power is of God, and euery one of his creatures haue their bounds giuen them of him, which they cannot paſſe. The vſe is to teach vs, firſte, not to feare man but God, from whome his power commeth: ſecondly, to labour to be at one with the Lord, and then ſhall all creatures worke to our good. *Rom 8, 28. Pſal 91, 1.*

5 *Doctrine,* [*the Lord hath &c*] In al our afflictions we muſt not looke to the inſtruments but to the Lord that ſmiteth by them. The godly haue euer done ſo. *Iob 1, 21. 2 Sam 16 10. Acts 4, 28.* The reaſon is, becauſe, they haue no power againſt vs, except it be giuen them from aboue, *Iohn 19, 11.* The vſe is to teach vs, firſt, to bee more patient towards the inſtruments, and not to be as the dogg that ſnatcheth at the ſtone caſt at him, not regarding the thrower. Secondly, to ſeeke the cauſe of our afflictions in our ſelues; for elſe the iuſt Iudge of the world would not correct vs.

6 *Doctrine.* [*afflicted her &c*] All our afflictions come from the Lord, who is the chiefe worker thereof. The reaſon is, becauſe, all power is in his hand. The vſe is to teach vs, in ſickneſſe, heauineſſe, &c. not to ſeeke vnto the Phiſitian, Muſicke or ſuch like; but firſt vnto the Lord by true repentance, and then to theſe as ſecond cauſes.

7 *Doctrine.* [*for the, &c*] It is the ſinne of the godly that cauſeth the Lord to lay all their troubles vpon them; ſo hath the Church euer confeſſed. *Dan 9, 5 Nehem 1, 6 Pſal 78.* The vſe is to teach vs, firſte, how horrible ſinne is in Gods ſight, that cauſeth him to correct ſo ſeuerelie thoſe that hee loueth ſo dearely: & therefore we muſt hate it with a perfect hatred Secondly, whenſoeuer we are afflicted to examine our ſelues and finding out our ſinnes, repent therof and leaue them; vntill

till which time (if God loue vs) hee will neuer leaue ſmiting of vs.

Doctrine. [*multitude*] when God withdraweth his ſtrẽgth from his ſeruants, they fall into many grieuous ſinnes, one in the necke of another: ſo did *Dauid*, from adultrie to making of *Vriah* drunke, after to murther him: and *Peter*, firſt to deny his maiſter: then to forſweare him: after to curſe himſelfe if euer he knew him. The reaſon is, becauſe we haue no cuſtody of our ſelues. The vſe is, to teach vs, to labor to keep a good conſcience in euery thing, leaſt we fall from ſinne to ſinne, and at length make conſcience of nothing. 8

Doctrine. [*her children*] when God meaneth to puniſh man, he will not ſpare to depriue him of that which is moſt deare vnto him. The reaſon is, becauſe, the Lord meaneth to humble him ſufficiently. The vſe is, to teach vs, that whenſoeuer the Lord dealeth ſo with vs, it is becauſe of the hardnes of our hearts that otherwiſe wil not be thorowly ſoftned; and therefore to take it patiently. 9

Doctrine. [*are gone, &c*] The wicked beare ſuch malice vnto the truth, that when they get aduantage, they ſpare neither age, nor ſex, thinking to roote out the godly from vnder heauen. The reaſon is, as *Doct.* 3. The vſe is, not to thinke our ſelues forſaken of God, though we ſhould fall into the hands of ſuch ſpoilers, ſeeing it hath been the lot of his deareſt children heretofore. 10

Verſe 6.

[*And from the daughter of Sion*] *i.* the people of *Ieruſalem* [*all her beautie is departed*] *i.* ſhe hath loſt all her glorie as the temple and the ſeruice of God in it [*her princes*] *i.* her rulers. [*are become like hartes*] *i.* pined away and hauing loſt all courage [*that find no paſture*] *i.* being vtterly impoueriſhed [*and they are gone without ſtrength before the purſuer*] *i.* caried into captiuitie without power or courage to make any reſiſtance.

Doctrine. [*her beauty*] The Church of God doth eſteeme the exerciſes of religion the moſte excellent and glorious thing that can be had in this life. The reaſon is, becauſe, firſt, they are notable ſignes of Gods fauor and preſence. Secondly, 1

ly, there is more true comfort in them, then in the whole worlde beſides. The vſe is, to teach vs to eſteeme them accordingly (if we will prooue our ſelues liuely members of the Church of God) and to be more grieued with the loſſe thereof (if they bee taken from vs) then of all worldly bleſſinges whatſoeuer.

2 *Doctrine* [*her Princes*] the weakning of the Rulers is the height of miſerie vpon the reſt of the members of that body. The reaſon is, for that without the ſtrength and authoritie of the gouernours, the reſte are expoſed to the violence of all their enemies, and contrary. The vſe is to teach vs, to pray heartely for them, and to maintaine their ſtrength and countenance to the vttermoſte, that vnder their winges we may finde ſhelter againſte the iniuries of our enimies, that otherwiſe will ſpoile vs.

3 *Doctrine.* That people hath a heauie iudgement vppon them, whoſe guides are deſtitute, and depriued of neceſſary courage. The reaſon is, becauſe their authoritie and example leade the reſt (as wee ſee in Magiſtrates and miniſters) which otherwiſe are eaſily quailed in any good thing. The vſe is, to teach vs to pray vnto God that our magiſtrates and miniſters may neuer want courage to do as they ſhould, and to bewayle the want of it whereſoeuer it appeareth.

4 *Doctrine.* [*are become, &c.*] They that haue the greateſt outwarde priuiledge doe often come the ſooneſt into diſtreſſe when God puniſheth for ſinne, *Amos*, 6, 7. The reaſon is, becauſe, firſt, they haue taken more liberty to ſinne as not being ſubiect to controlement. Secondly, they ſhould haue been guides and examples of all goodneſſe to their inferiours, but prooue (often) cleane contrary. The vſe is to teach vs, firſt, how vaine a thing it is for a man of authoritie or wealth, to promiſe to himſelfe any immunity of puniſhment becauſe thereof. Secondlie, that the more wee are adorned with outwarde priuiledges, the more carefully wee ought to take heede to our waies, leſt our iudgement prooue heauier then it ſhould haue been if we had beene of meaner condition.

[*Ieru-*

[*Ieruſalem*] *i.* the people dwelling in *Ieruſalem* [*remembred*] *i.* carefully called to minde [*in the dayes of her affliction and mourning*] *i.* when diſtreſſes and great ſorrow was vpon her [*all her pleaſant things that ſhee had in times paſt*] *i.* thoſe bleſſings which in great aboundance ſhe had enioyed [*when her people fell into the hand of the enemie*] *i.* their aduerſaries had rule ouer them [*and none did helpe her*] *i.* all being againſt her, and none ſuccouring her [*the aduerſarie ſaw her*] *i.* gazed vpon her, as at a monſter [*did mocke at her Sabbaths*] derided the exerciſes of religion, that ſhee had vſed. VER. 7.

Doctrine. [*in the dayes*] In the time of affliction we doe better conſider of the bleſſings that our proſperitie yeelded vnto vs, then when we enioyed them. The reaſon is; becauſe proſperitie maketh vs ſecure, but aduerſitie maketh vs to know our ſelues, and what we haue loſt. The vſe is, to ſhewe vs our naturall corruption in abuſing proſperitie, which wee muſt ſtriue againſt in the time of our peace, or it will be the more intolerable vnto vs when God afflicteth vs. 1

Doctrine. [*remembred*] the time of aduerſitie is fit, wherein we may beſt recount the proſperitie that in former times we haue enioyed. The reaſon is; becauſe, firſt, our iudgements are the more ſound: ſecondly, we ſhall the better be affected with our preſent croſſe, and the loſſe of former bleſſings, which is our duety. The vſe is to teach vs, that affliction is neceſſarie for vs, which we muſt ſtriue to take patiently, and to learne to profit by it. 2

Doctrine. [*none did, &c.*] God often maketh all men aduerſaries to his children. The reaſon is, that they may learne to reſt on God alone; and not in the helpe of any man. The vſe is to teach vs, ſo to vſe the meanes that may be found lawfull to further vs, as yet we ſeeke to God alone for his bleſſing vpon them, and to reſt vpon him though they be againſt vs. 3

Doctrine. [*ſaw her and did mocke her*] The enemies of religion doe enquire into the decay of Gods Church, and re- 4

ioyce at it. The reason is, because, they hate the trueth, and desire the destruction of the professors of it. The vse is, to teach vs to mourne whensoeuer it falleth so out, seeing our sinnes doe procure the same.

5 *Doctrine.* [*did mocke*] It is a certaine note of an enemie to religion, to mocke and deride the exercises of the same: the reason is, because, their inward disposition is manifested by their outward behauiour. The vse is, first, to teach vs, to measure our loue to the trueth, by our reuerence that we yeeld to the exercises thereof: secondly, to know them for enemies to the trueth, that scorne the same, and to shun them: thirdly, to learne to mourne when we see the mouth of the enemie opened to reproach the trueth and professors therof. *Nehem. 1. 2. &c.*

Verse 8. [*Ierusalem*] *i.* the people dwelling in Ierusalem [*hath grieuously sinned*] *i.* multiplied their sinnes in greatnes and number [*therefore she is driuen away*] *heb. in commotion, i.* remooued from certaine to vncertaine condition [*all that honored her*] *i.* did reuerently esteeme of her, when her waies pleased the Lord [*despise her*] *i.* doe contemne and disdaine her [*because they haue seene her filthinesse*] *i.* her nakednesse, being spoyled of her ornaments, and made filthy by her sinnes [*yea she sigheth*] *i.* vttereth the griefe of her heart by sighing [*and is turned backward*] *i.* driuen from her priuiledges, and so from the signes of being neere vnto God.

1 *Doctrine.* [*hath sinned*] their sinnes the cause of their afflictions, being againe mentioned vnto them, teacheth this doctrine. It is necessarie whensoeuer we are afflicted to recount often, our sinnes to haue procured the same to fall vpon vs: the reason is, because, first, we are naturally vnwilling to blame our selues for any thing, and ready to impute the cause of any euill to others. Examples, *Adam* and *Heuah*, *Gen. 3. 12. 13. &c.* Secondly, if we rightly charge our selues and our sinnes, we shall be the better prepared thereby to true repentance, and right humiliation. The vse, first, to reproue them that being afflicted are hardened, or rage against the instruments that God vseth to correct them: secondly,

condly, to teach vs to vſe all good meanes to draw vs to be rightly humbled when we feele any of Gods rods vpon vs.

Doctrine. [*therefore*] it is peculiar to the godly, to impute the cauſe of all their miſeries vnto their owne ſinnes; whereas the wicked doe either lay the cauſe vpon other things, or extenuate their fault, blaming God of rigour; or elſe break out into raging impatience or blaſphemie. The reaſon is, becauſe, the godlie haue Gods ſpirit to teach them to iudge rightlie of themſelues; the wicked are led by *Sathans* direction, and iudge according to their owne ſenſuall and brutiſh conceites. The vſe is, to teach vs, earneſtly to pray vnto the Lord alwaies, to guide vs by the light of his ſpirit, elſe ſhall we be ſure to miſtake euery thing to our owne deſtruction. 2

Doctrine. [*driuen away*] it is our ſinne that depriueth vs of any good thing that we haue heretofore enioyed. The reaſon is, becauſe, firſt, God created vs (as all other his creatures) exceeding good, and placed vs in a certain and happie eſtate in all things; which we firſt loſt by ſinne, and ſo do continuallie: ſecondly, anie kind of griefe is the peculiar fruite of ſin. The vſe is, to teach vs, to acknowledge this in euerie particular; as when we are depriued of inward comfort, outward peace, health, wealth, libertie, or any other good thing appertaining either to the ſoule or the bodie. 3

Doctrine. [*honored her*] when we truelie feare and ſerue the Lord, he honoreth vs in the ſight of men. *1. Sa. 2. 30.* Examples, *Abraham, Ioſeph, Dauid, &c.* we ſee the ſame alſo in often experience. The reaſon, firſt, that it may appeare, that godlineſſe is not without her reward euen in this life: ſecondly, to giue a taſt vnto the godly heere, of that honour which they ſhall once enioy without meaſure or end. The vſe is, to teach vs, to praiſe GOD highlie when ſuch a bleſſing is beſtowed vpon our ſelues, or any of our brethren, and not to be proud of it, as the wicked are of thoſe good things that they doe enioy. 4

Doctrine. [*deſpiſe her*] it is our ſinne that maketh vs odious and contemptible amongſt men. Examples, Iſrael often, *Iudges, 2. 13. 14. 15. Manaſſ. 2. Chron. 33. 11. &c.* The vſe is, 5

to teach vs, to be ſo carefull to leaue our ſinnes and walke in the waies of the Lord, as we are deſirous of eſtimation, and to auoid contempt among men.

6 *Doctrine.* [*honored her, deſpiſe her*] the eſtimation that the godlie haue among worldlings, is onely whileſt they are in outward proſperitie. The reaſon is, becauſe they doo not eſteeme them for thoſe ſpirituall graces that are in them, (which they haue no taſt of) but that outward applauſe that goeth with them, which being gone, the cauſe why they liked them is gone alſo. The vſe is, to teach vs, not to make any accompt of the fauour or friendſhip of earthlie minded men, ſeeing there is no certaintie in it.

7 *Doctrine.* [*they haue ſeene &c.*] the wicked that haue no knowledge or conſcience of their owne faultes, can ſee the offences of the godlie, and vpbraid them with them. The reaſon is, becauſe, *Sathan* blindeth them in their own eſtate, leaſt they ſhould ſee it and repent: and imployeth their mindes whollie in prying into, and carping at the faultes of others. The vſe is, firſt, to teach vs, that it is impoſſible to hide our ſinnes from the Lord, ſeeing that not onelie our owne conſciences, but *Sathan* and wicked men can find them out, and accuſe vs of them. Secondly, to make vs very warie how we walke in the ſight of the vngodlie, ſeeing they are ſo cunning in finding out our faultes, and ſo wide-mouthed in blazing of them to the diſhonor of our holie profeſſion.

8 *Doctrine.* [*filthineſſe*] *heb:* nakednеſſe. There is nothing that maketh man ſo filthilie naked as ſinne. The reaſon, becauſe, firſt, it depriueth him of all thoſe graces that did adorne him in the ſight of God and men: ſecondly, it maketh him as if he wallowed in the moſt ſtinking and filthie mire that may be found out. The vſe is to teach vs, to hate it in all men, but eſpeciallie in our ſelues with a perfect hatred, euen more then the Deuill of hell himſelfe.

9 *Doctrine.* [*ſigheth*] the godly doo take to hart with earneſt affection the croſſes that the Lord laieth vpon them. The reaſon is, becauſe, firſt, they eſteeme them to come from the Lords hand, and therefore may not regard them lightlie. Secondly,

condly, they iudge their ſinnes to haue angred his maieſtie and procured him to ſmite them, which muſt needes greatly grieue them. The vſe is, firſt, to reprooue them that in the hardneſſe of their hearts, paſſe ouer their afflictions lightlie. Secondly, to teach vs, to labour to be ſeriouſlie affected with our afflictions, elſe ſhall we neuer profit by them.

Doctrine. [*backward*] the godlie are ſometimes brought into ſo hard eſtate, as that they are in mans iudgment vtterly depriued of all the ſignes of Gods fauour. The reaſon is, becauſe, firſt of their ſinnes againſt the Lorde that haue deſerued the ſame: ſecondly, that they may learne to know their miſery, if they be left to themſelues: thirdly, to trie their faith, conſtancie, and patience, &c. The vſe is; to teach vs, firſt, to looke for many great and grieuous extremities, and not to wonder at them as vnwoonted thinges, ſeeing the godly haue felt them before vs: ſecondly, not to deſpaire, though in reaſonal hope of recouery be paſt, ſeeing God vſeth to bring light out of darkeneſſe, and to helpe his when they ſeeme to be vtterly forlorne. 10

[*Her filthineſſe*] *i.* her vncleaneneſſe by her ſinnes [*is in her skirts*] *i.* manifeſtly to be ſeene [*ſhee remembred not her laſt end*] *i.* went out careleſſy not conſidering that ſhee muſt be called to account [*therefore ſhe came downe wonderfullie*] *i.* therefore ſhee growing worſe and worſe was puniſhed with plagues euery one more grieuous then other, and that in a ſodaine and ſtrange manner [*ſhee had no comforter*] *i.* not ſo muche as one of her former friendes did any way aſſiſt her [*O Lorde behould mine affliction*] I beſeech thee looke fauourably vppon my moſte grieuous eſtate [*for the enemie aduaunceth himſelfe*] *i.* thoſe that perſecute and doe inſolentlie boaſt, becauſe they preuayle againſte me. *Verſe 9*

Doctrine. [*her filthines, &c.*] In that a confeſſion of ſinnes is ſette before petition of fauour, wee learne this doctrine; whenſoeuer wee beg releaſe from ſinne or the puniſhments thereof at the hands of God, it is neceſſary to begin with confeſſion of our ſinnes. So did the godly vſually, *Pſalme.* 32, 5. 11

Nehem.1.7. Dan.9.5.&c. The reason is; first, that by recounting our sinnes, our hearts may bee the better stirred vp to pray feruently. Secondly, that our owne confession may iustifie the Lord in punishing vs: Thirdly, that it may appeare that we are rightly humbled and truely penitent; which if we be not, wee will be more ashamed to confesse our sinnes then to commit them. The vse is; first, to reproue them, that either Pharisaically stand vppon their owne righteousnesse, or hide their sinnes, thinking the confession thereof needlesse: secondly, it sheweth that those that bee ignorant of Gods worde (which onely teacheth the righte confession of sinnes) cannot pray aright. Thirdly, it teacheth vs alwaies before we pray (if we looke to be heard) to enter into a serious consideration of our sinnes, that wee may the more throughly acknowledge them.

2 *Doctrine.* [*skirtes*] this being their estate, and yet they remaining the true visible Church of God, teacheth vs this doctrine: foule spots and grosse sinnes may be in the face of a true visible Church. The reason is, because, first, the foundation may remaine though much corruption, both in doctrine and life he builded thereupon; as was in the Churches of the *Iewes*, *Corinth*, and *Gallatia*: and secondly, because the life and being of a Church is the faith in the couenante of grace through Christe Iesus, which may remaine entyre though there be many wants and corruptions; euen as a man may, and ought to be esteemed a man so long as he hath life in him, though he be both lame, deformed, and want a leg or an arme, &c. The vse is, first, to confute their opinion which be called Brownists, who iudge the Churches of England no churches of God, because they wāt some things they should haue, and haue diuers corruptions still retayned in them. Secondly; to teach vs, that it is not sufficient to bee of the visible Church, except we labour to be partakers of the graces of God bestowed therupon, lest we be found such rotten members as (when the day of triall commeth) shall be cut off and cast into the fire.

Doctrine. [*filthinesse. She remembred not, &c.*] In that they

3 were

were thus wicked, & yet were a true visible Church and had the dayly vse of the outward exercises of religion; we learne this doctrine: To be within the visible Church of God, and to be partakers of all the outward exercises of religion, is not sufficient to lead vs to a godly dispositiō, without the inward grace of Gods spirit, nor to proue vs true Christians without faith and sanctification. The reason is, because, first, these outwarde meanes are but the instruments which God blesseth to whome he will; else are they of no force. 1. *Cor.* 3,5. &c. Secondly, many are in the Church as chaffe in the barne floore, and Cockle in the fielde, that are not of the Church: and therefore shall be gathered out, bound in a bundle, and throwne into the fire. The vse is, to teach vs that it is a vaine thing for vs to say, I am a professor, wee haue a famous Church, &c. and in the meane while liue a prophane and wicked life. Secondly, to make vs carefull to heare, learne and professe the trueth with an earnest care, and hearty prayer to God that we may beleeue it and liue according to it.

Doctrine. [*in her skirtes*] They that beleeue not Gods 4
ministers, exhorting them to repentance (which was the case of these Iewes, 2. *Chron.* 36.) grow into the most shamelesnesse of sinne of all others. The reason is; because, first, the word is either the sauour of life to amend, or of death to make worse all that heare it, 2. *Corinth.* 2, 15, &c. Secondly, God in his righteous iudgement giueth ouer those that regarde not the trueth into a reprobate minde, and to commit all wickednesse with greedinesse, *Rom* 1, 28. 2. *Thessalo.* 2, 10. The vse is, first, to shew vnto vs that the horrible prophanenesse that is in many that professe the trueth, is not because of the profession (as wicked ones doe blaspheme) but because they neglect the profession, saiuing to make it a cloake for their wickednesse. Secondly, to teach vs with trembling and feare to labour to walke worthy our calling, else shall it be easier for *Sodome* and *Gomorrha* in the day of account, then for vs.

Doctrine. [*remembred not her last end*] They that be har- 5
dened in sinne by despising instruction, doe grow to forget those

thoſe things which continuall experience, and the light of reaſon doe dayly call to remembrance. The reaſon is, becauſe, firſt, the dayly cuſtome of things without grace to eſteeme them aright, breedeth contempt of them in our corrupt nature. Secondly, Sathan blindeth the children of diſobedience, leaſt they ſhould rightly regard good things and profite by them. The vſe is, to teach vs, firſt, in what feareſull eſtate they bee, that growe full with, and are wearie of good things, ſuch as are the hearing of the worde of GOD, prayer to God, dayly meditation in the law of the Lord, &c. Secondly, to labour with our ſelues to haue theſe and all other Gods ordinances and worke, euery daye in more high reuerence then other, and not to neglect the due conſideration of them if they be ordinary.

6 *Doctrine.* [*remembred not*] The forgetfulneſſe of the reward of ſinne throweth men headlong into iniquitie, but the remembrance of it ſtayeth vs from many euills, *Amos* 6. 3. *Pſalm* 16,8. The reaſon is, becauſe, the affections haue no whoe, when nothinge is reſpected but the ſatisfying of them, whereas the waying of the deſire by the euente of it maketh vpright iudgement the ruler of the action. The vſe is to teach vs in al things that we purpoſe to take in hand, euer to remember that wee muſt be called to account for it, before that moſt righteous Iudge, which will iudge of vs by the rules of his moſt holy word.

7 *Doctrine.* [*therefore ſhee came downe*] It is our ſinne that procureth all thoſe euills to fall vpon vs, which wee can anie way bee partakers of: for the reaſons and vſes of this, ſee *verſe* 5, *Doctr.* 7.

8 *Doctrine.* [*wonderfully*] according to the manner and meaſure of ſinne, ſo is the puniſhment from the Lorde for the ſame, when he viſiteth the committers thereof for it. The reaſon is, that Gods anger againſte ſinne, and his Iuſtice in puniſhing it, might the better appeare. The vſe is, to teach vs to looke for Gods heauie hand vppon vs (except wee repent) whenſoeuer wee giue our ſelues to delight in ſinne, or to waxe colde in goodneſſe.

Doctrine.

Doctrine. [*none to comfort her*] ſee verſe 2. *doct.* 3. and verſe 8. *doct.* 7.

Doctrine. [*O Lord behold mine affliction*] the only refuge in diſtreſſe, is to flie to the Lord by faithfull & feruent praier: The reaſon is, becauſe, firſt, he it is that ſmiteth, and none elſe can heale, *Iob.* 5. 18. *&c.* Secondly, he hath promiſed to heare and deliuer vs, calling vpon him in the day of our troubles, *Pſal.* 50, 15. The vſe is, firſt, to reprooue them that repyne againſt God, waxe impatient, or vſe vnlawfull meanes to winde themſelues out of their troubles. Secondly, to teach vs, in all our diſtreſſes to labour our owne hearts, that we may pray vnto the Lord for his grace to deliuer vs', and in the meane while for ſtrength to ſupport vs. 9 Iob. 8. 5.

Doctrine. This prayer being made by the Prophet in the name of the people, teacheth vs this doctrine. It is a great bleſſing of God to that people that hath a Miniſter, who is both able and willing, not only to teach them the trueth, but alſo to be their mouth in prayer to direct them. The reaſon is, becauſe, firſt, verie few of the people (though otherwiſe well affected) are able to conceiue prayer, and vtter the ſame rightly: ſecondly, the miniſterie is Gods ordinance, not onely to teach his will to vs, but alſo to offer our ſupplications vnto him; which he hath promiſed to regard in ſpeciall maner. The vſe is, firſt, to reprooue them that make no account of the miniſterie, or in the pride of their heart, thinke themſelues as able to theſe duties, as the Miniſter is. Secondly, to teach vs to praiſe God for it, as for an exceeding treaſure, if we haue ſuch a Miniſter ſet ouer vs; if he be remooued to vſe all good meanes to haue him reſtored, or if that cannot be, to ſeeke out ſuch an other, by whoſe labours wee may be builded vp in thoſe good things that the former hath begun in vs. 10

Doctrine. [*behold mine affliction*] God ſo pittieth his people, that the view of their miſeries moueth him to help them, euen when all men are againſt them; The reaſon is, becauſe, firſt, he loueth them with an euerlaſting loue: ſecondly, he will not ſuffer them to be troden downe of their enemies for 11

euer. The vſe is to teach vs, firſt, to magnifie the great and vnſpeakable mercies of the Lord our God. Secondly, neuer to diſpaire though our eſtate be moſt miſerable, but alwaies to be aſſured that his mercy ſhal preuaile againſt al our afflictions, to ad an end vnto them, & to giue vs euerlaſting peace.

12 *Doctrine.* [*enemie is proude*] Proſperitie cauſeth the wicked to forget God, and to inſult againſt his people: The reaſon is, becauſe, firſt, they iudge onely by the things preſent; and therefore thinke that themſelues ſhall neuer be moued, nor the eſtate of the godlie bettered. Secondly, Sathan maketh them to abuſe all Gods bleſſings to their greater damnation. The vſe is, to teach vs, firſt, to be carefull if riches increaſe not to ſet our hearts vpon them, *Pſal. 62. 11.* Secondly, to be contented with aduerſitie, if God lay it vpon vs, ſeeing (thorough our corruption) there is leſſe danger in it, then in proſperitie.

13 *Doctrine.* [*the enemie is proude*] the enemies pride alleaged as a reaſon to moue the Lord to heare his people in diſtreſſe, teacheth this doctrine; The pride of the wicked, is a forcible reaſon to moue the Lord to caſt them downe, and to deliuer the oppreſſed out of their hands, *Iſay 10. 12.* The reaſon is, becauſe, firſt, the Lord vſeth the wicked as a rodd to ſcourge his people, and not as a tormenter to tyrannize ouer them. Secondly, God doth euer reſiſt the proude, *1. Peter 5. 5. Luke 1. 51. Pſalm. 18. 27.* The vſe is, to teach vs, firſt, in all our praiers againſt the enemies of the trueth, to alleage their pride vnto the Lord, as a reaſon to moue him to heare vs; for ſo did the godly euer vſe to doe. *Iſay 37. 17. &c.* Secondly, to aſſure our ſelues, that when the enemy groweth to the height of pride, his fall cannot be farre off. *Prouerbs 16. 15.* and therefore with patience to waite vpon the Lord.

Verſe 10. [*The enemie*] *i.* thoſe that hate the trueth, & the profeſſors thereof [*hath ſtretched out his hand*] *i.* expreſſed his greateſt force and violence [*vpon all her pleaſant things*] *i.* thoſe bleſſings of God which ſhe tooke moſt pleaſure in, that were conſecrated vnto the ſeruice of God in the Temple [*for ſhe hath ſeene the heathen*] *i.* with her eies, ſhe beheld the vncircumciſed

eumciſed nations [*enter into her Sanctuarie*] *i.* violently break into the temple that thou hadſt dedicated to thy holie ſeruice in the midſt of her [*whom thou didſt command*] *i.* concerning whom thou didſt giue commandement vnto thy people [*that they ſhould not enter into thy Church*] *i.* ſhould not be receiued into reckoning among thy people.

Doctrine. [*ſtretched out*] the wicked are vſuallie merci- 1
leſſe towards the godly, ſpoyling them and theirs in moſt cruell maner, if the Lord reſtraine them not. *Pſal.* 53.4. and 137.7. The reaſon is, becauſe, of their vnmeaſurable malice againſt them, and their exceeding deſire to extinguiſh their memorie from being a people, *Pſal.* 83.4. The vſe is, to teach vs, firſt, not to truſt the wicked, nor be familiar with them, though they ſpeake neuer ſo kindlie to vs. Secondly, to be carefull to walke warilie before them, leaſt they get aduantage againſt vs: thirdly, to pray dailie and earneſtly to the Lord to deliuer vs from them.

Doctrine. [*vpon all her &c.*] the outward things of this 2
world are vncertain, and made ſubiect to the violence of the wicked (yea, euen appearing members of the Church, *Mich.* 2.8 9.) the reaſon is, becauſe firſt, earthlie things are giuen by the Lord indifferently to the godlie & the wicked; which maketh them vncertaine vnto any. Secondly, outward things are not within the compaſſe of thoſe bleſſings that God hath aſſured his people to enioy. Thirdly, God hath giuē to Sathan great power in this world; who ſetteth his ſeruants on work, to ſpoile all that are not of his Kingdome. The vſe is firſt, not to deſire the things of this life too much. So did Chriſt teach vs, *Mat.* 6.33.34. *Luke* 12.33. *&c.* Secondly, to learne when God giueth them vnto vs, to employ them aright, ſo ſhall we haue comfort with them, and without them.

Doctrine. [*pleaſant things*] the outward things and means 3
of Gods ſeruice are often made a pray to the enemie; eſpecially vpon our abuſing of them, *Ier.* 7.13. *Luk.* 19.44. The reaſon is, becauſe, firſt, God will ſhew himſelfe the puniſher of man euen in the things that he abuſeth: ſecondly, that it may appeare that God regardeth more the puniſhment of euill,

then the preſeruation of his word, bleſſings, and ordinances. The vſe is, to teach vs, firſt, that holineſſe ſtandeth not in any outward thing that man can take away, for true godlineſſe cannot be ſhaken by men nor Angels. Secondly, that GOD can ſaue his people without meanes when it pleaſeth him to deny them the meanes.

4 *Doctrine.* [*ſhe hath ſeene*] the iniuries that the wicked do vnto the godlie in their ſight, are more grieuous vnto them then thoſe that they do only heare of. The reaſon is, becauſe, that which the ſight (being the quickeſt of the ſences) bringeth to the mind, hath deepeſt impreſſion therin of all others. The vſe is, to teach vs (ſeeing it was the caſe of this people) to take patientlie whatſoeuer outward extremitie, the Lord giueth the wicked power to lay vpon vs; yea though it bee death it ſelfe.

5 *Doctrine.* [*enter &c.*] the wicked make hauocke of, and do ſcorne al the exerciſes of religion. *Pſal.* 79. 1. *&c.* 1. *Cor.* 1 18. *&c.* hence it is, that ſilencing and impriſoning of preachers, yea vtter ouerthrow of the profeſſion of religion, is made a matter of nothing. The reaſon is, becauſe, firſt, they are ſet on worke by *Sathan*, that with greateſt violence ſeeketh the ouerthrow of all good things: ſecondly, they be carnallie minded and cannot ſauour any ſpirituall things. 1. *Cor.* 2. 14. The vſe is, to teach vs, firſt, to diſcerne in thoſe that take ſuch courſes, the wickednes of mans nature, and the horrible prophanation that *Sathan* bringeth the children of diſobedience into. Secondly, to learne to eſteeme and handle all holie things moſt reuerently; elſe ſhall we not differ from theſe wicked ones.

6 *Doctrine.* [*her Sanctuarie*] the outward ordinances of God are of reuerent account to them that feare his name, *Pſal.* 27. 4. and 84. 1. *&c.* *Nehem.* 1. 4. The reaſon is, becauſe, firſt, they proceed from him whoſe actions in all things they eſteeme moſt holie: ſecondly, they are the meanes that the Lord vouchſafeth to make moſt comfortable to his ſeruants. The vſe is, to teach vs, firſt, to know them to be of no religion, that do not holilie vſe theſe meanes. Secondly, to trie our

ſelues

ſelues what meaſure of Gods feare and his true religion is in vs, by examining our ſelues what meaſure of loue and obedience we yeeld to his ordinances appointed to that vſe.

Doctrine. [*whome thou, &c.*] Thoſe that be open wicked ones are not (without their open repentance) to be admitted to the holy exerciſes of religion: but if they bee without the Church they are ſo to remaine; and if they be in the Church, they are to be caſt out. The reaſon, becauſe, firſte, it is Gods ordinance ſo to doe, *Matth. 7, 6.* and *1. Cor. 5, 3, &c. 11, 13.* &c. Secondly, it maketh much for the preſeruation of the Church in ſounde doctrine and innocencie of conuerſation; both which will decay if this be neglected. The vſe is, firſt, to reproue them that thinke there ſhould be no ſeparation, but that all indifferentlie ſhould be receiued into the communion of the faithfull. Secondly, to declare vnto vs how farre the profeſſed wicked ones are from hauing (without repentance) any portion of that heauenly *Ieruſalem* that may not be retained within the Church in earth, wherein yet many remaine that ſhal neuer be ſaued *Math. 20, 16, &c.* Thirdly, to teach vs, ſo carefull as we are, to haue Gods Church in general, and the members thereof in particular preſerued in good eſtate, to be ſo diligent (yet keeping within the compaſſe of our callings) to labour the amendment, or the caſting out of all heretiques and irreligious perſons. 7

[*All her people*] *i.* the people of *Iudah* and *Ieruſalem* of all eſtates and degrees [*ſigh and ſeeke their bread*] *i.* are heauie harted, and ſeeke here and there for neceſſarie ſuſtenance. [*they haue giuen their pleaſant things for meat to refreſh their ſoule*] *i.* willingly parted with that which was deareſt vnto them, to get food to preſerue their liues [*heare O Lord and conſider*] *i.* O Lord hearken to my petitions, and regarde my miſerable eſtate [*for I am become vile*] *i.* I am eſteemed the baſeſt and moſt contemptible of all Nations that liue vnder heauen. *Verſe 11.*

Doctrine. [*ſigh and ſeeke, &c.*] It is lawfull for the godly to be grieued with, and to take to heart their worldly loſſes. The reaſon is, becauſe, firſte, the things of this life are Gods 1

blessings: secondly, they are necessarie to support vs heere, and (being well vsed) to make vs the fitter to serue him. The vse is, first, to reproue the Stoicklike opinion of them, that thinke we should not bee moued with the losse of outwarde things. Secondly, to teach vs, as in the aboundance of earthly things, to knowledge Gods large mercies, so in the losse or want of them to confesse our sinnes and Gods displeasure vpon vs for the same, and therefore to lament.

2 *Doctrine.* [*giuen her pleasant things*] for the preseruation of the life, we must be willing to forgoe the deerest of these outward blessings. The reason is, because, first, it is the most precious of all earthly things, they being giuen for the vse of it, and not it for them. Secondly, God hath giuen greater charge to preserue it then them. The vse is to teach vs, to vse all lawfull meanes for the preseruation of our life, that wee may imploy it to Gods glory and the good of his Church.

3 *Doctrine.* [*see O Lord and, &c.*] Their example teacheth vs, that in al our miseries we must seeke reliefe onlie at Gods hands. The reason is, because, first, he hath so commanded, *Psal* 50, 15, *&c.* Secondly, all power to helpe is in his hands alone, 2. *Chron* 20, 6. without whose blessing all meanes do vtterly faile. The vse is, first, to reproue them that seeke to be relieued by Saints, Angels, or any other in Heauen then God alone. Also them that seeming to seeke onely to the true God, do vse vnlawfull meanes to haue his helpe, as by Coniurers, Witches, or such like. Secondly, to teach vs in all our distresses to seeke onely to the Lord, and that alone by such lawfull meanes, as he hath warranted in his word.

4 *Doctrine.* [*see for, &c.*] they were in miserable estate, yet pray they to God; whose example teacheth vs this doctrine. No extremity can driue the godly from trusting in God, *Iob.* 13, 15. and praying vnto him, *Psalm* 44, 17. The reason is, because first, that faith which they haue in him, is that which ouercommeth the world, 1. *Iohn* 4, 5, *&c.* Secondly, they are assured that there can be no helpe but in him. The vse is, first, to shew, that those who fall from God because of afflictions, had neuer any sound foundation in him, *Matth* 13, 20, 21.

Iohn

Iohn 13, 1, *&c.* Secondly, to teach vs not onely to truſt vnto the Lorde, and flie vnto him in time of peace; but eſpecially when wee are in greateſt trouble, for then haue wee moſte neede of helpe.

Doctrine. [*I am become vile*] the contempt that the people of God be of in the eies of the wicked, being alleadged in prayer vnto the Lorde, is a forcible reaſon to moue him to heare and relieue them. The reaſon is, becauſe, firſt, the Lord pittieth the miſeries of his ſeruants. Secondly, the wicked reproach them commonly for their profeſſions ſake, which the Lord wil haue to be preſerued from ignominie & contempt. The vſe is to teach vs, firſte, to alleage it in our prayers when we deſire to be freed from ſuch miſeries: Secondly, with patience to waite the Lords leaſure, being aſſured that he will reſcue his ſeruants in his good time, from all the wrongs that they ſuffer at the hands of wicked men for well dooing. 5

[*Not vnto you*] (for ſo is the hebrew, word for word) [*O all ye that paſſe by the way*] *i.* it was not by the power of anie of you that I am in this miſerie, ſeeing you are but as paſſers by, that neither had power to hurte mee, nor compaſſion to mone my caſe, but onely were the roddes of Gods wrath to ſcourge me [*behode and ſee*] *i.* Looke well vpon it and conſider [*if there be any ſorrowe like vnto my ſorrowe*] *i.* whether any man or all men be able to inflict ſo grieuous paines vpon any [*which is donne vnto me*] *i.* which I doe ſuſtaine [*wherewith the Lord hath afflicted me*] *i.* which hath come in wonderfull and terrible manner from the hand of the higheſt [*in the day of his fierce wrath*] *i.* when he was ſo highly diſpleaſed with me for my ſinnes that he declared his anger by puniſhing me. *Verſe 12.*

Doctrine. The godly in all their afflictions muſt looke vnto the Lord the ſtriker, and not reſpect the rodde wherewith he ſmiteth. The reaſons, and vſes hereof, are ſet downe, verſe 5, *Doctr.* 5. 1

Doctrine. [*beholde and ſee*] corrections laide vpon others ought not to be neglected, but duely conſidered of, as the reſt of Gods workes. The reaſon is, becauſe, firſt, God often 2

ſmiteth

ſmiteth ſome to inſtruct others thereby: Secondly, we being of one moulde ſhould take to heart the condition one of another. The vſe is, firſt, that we may learne to knowe and conſider of Gods exceeding iuſtice and mercy in generall: ſecondly, to bee induced thereby to feare and loue him the more, who maketh vs onely the behoulders of his puniſhments laide vpon others, which our ſinnes deſerued to haue beene laide vpon our ſelues.

3 *Doctrine.* [*not vnto you*] Man is not to bee proud though God doe many things by him, and for him, that ſeeme both ſtrange and commendable. The reaſon is; becauſe he is but the inſtrument, or matter wrought vpon, and God onely the worker, *Iſay 10, 15. Rom. 11, 18, &c. 1. Cor. 4, 7. Iob. 31, 27.* The vſe is to teach vs, firſte, to giue all glory to God for all things donne in this world, whoſoeuer be the inſtrumentes. Secondly, the more that God doth by vs, to labour to be the more humble, leaſt we proue the inſtruments of his glory to our owne deſtruction.

4 *Doctrine.* [*not vnto you*] The wicked haue no cauſe to reioyce when they preuaile againſt the godly, though they doe it vſually. The reaſon is, becauſe, they are but the Lords rods, who (without repentance) ſhall be caſt into the fire, *Iſay* 10, 5. and 14, 25, &c. Secondly, they doe not as they imagine, ouerthrow the godly & eſtabliſh themſelues, but cleane contrarie. The vſe is, to teach vs, firſt, to acknowledge our ſinnes alwayes to bee the cauſe that they at any time preuaile againſt vs. Secondly, to call to God for grace to repent, that ſo their power may be weakned. Thirdly, to beare with patience thoſe rods that God layeth vpon vs by the wicked, being aſſured that God in his good time will releaſe vs and puniſh them.

5 *Doctrine.* [*If there bee any ſorrow like, &c.*] The godly endure more trouble in this world, both inwardly and outwardly, then any other: Examples hereof, *Iob, Dauid, Ioſeph, Ieremie, Chriſte*, his Apoſtles, &c. it is alſo manifeſt in dayly experience. The reaſon is, becauſe, firſte, God loueth vs, and would weane vs from delighting in this worlde, to long after hea-

heauen and heauenly things: ſecondly, our nature is ſo peruerſe, as it will not be framed to any ſpirituall things, without many and grieuous corrections. Thirdly, Sathan and the world doe hate vs, and labour continually to ſeeke our deſtruction. The vſe is to teach vs, firſt, not to be offended at the great afflictions that we heare of, or ſee to befall ſuch as feare God: ſecondly, neuer to promiſe our ſelues worldlie peace and proſperitie, but to prepare our ſelues to looke for one rodde to ſucceed another whileſt we liue heere.

Doctrine. [*any ſorrow like &c.*] It is a vſuall thing with vs, 6
to thinke our owne troubles more heauie and intolerable then any others doe ſuffer. The reaſon is, becauſe, firſt, wee feele all the ſmart of our owne, and doe onely a farre off behold that which others doe beare. Secondly, we are more diſcontented with our owne croſſes then we ſhould, which maketh vs beare them the more impatiently, and thinke them the more intolerable. The vſe is, to teach vs, firſt, by the due ſuruey of our manifold ſinnes, to acknowledge wee haue deſerued the moſt grieuous puniſhments that can be. Secondly, in the conſideration of our afflictions, to call to mind rather how many and grieuous rods we are freed off, that we might by Gods iuſt iudgement ſuſtaine, then to thinke of the grieuouſneſſe of that we beare, which others feele not.

Doctrine. [*ſorrow*] The afflictions that God layeth vpon 7
his ſeruants, are, and ought to be grieuous vnto them for the preſent time, *Heb.12.11.* The reaſon is; becauſe, firſt, wee iuſtly haue deſerued them through our ſinnes. Secondly, we muſt be lead by them to repentance, or we abuſe them. The vſe is, firſt, to reproue the ſtoicall blockiſhneſſe of thoſe that are not affected with afflictions. Secondly, it teacheth vs to ſorrow when we are afflicted, but ſo as we be not ſwallowed vp in it.

Doctrine. [*the Lord hath, &c.*] Though our ſinnes do al- 8
waies deſerue it, and our foes doe dailie deſire, yet can no puniſhment befall the godlie, till God ſee it meete to lay it vpon them, *Iob.1.12.* &c. for the reaſons hereof ſee *verſ.5.*

Doctr. 5. The vse is, first, to teach vs to take all corrections patiently, seeing we cannot shun them, and seeing God layeth them vpon vs in loue for our good. Secondly, to learne to seeke vnto the Lord especially, for release from our troubles, and not to be whollie employed about worldly means, as they doe that be worldly minded.

9 *Doctrine.* [*wrath*] The anger of God is hot against sin, euen in his deareſt seruants. The reason is, because, first, he is most righteous, and cannot beare with any euill. Secondly, it tendeth to his great dishonour. The vse is, to teach vs, first, if he cannot beare it in those whom he loueth, how much lesse will he suffer it vnpunished in the wicked? Secondly, to make vs abhorre sinne in all men, but especially in our selues, euen as much as we desire to haue the Lord to loue vs, and be pleased with vs.

10 *Doctrine.* [*day*] God doth not alwaies afflict his seruants, but at such special times as he seeth it meetest for them, *Psal. 103.9.* The reason is, first, that by punishing sometimes he might declare his displeasure against sinne. Secondly, by sparing them often, he might shew his great loue vnto them. The vse is to teach vs, first, to acknowledge his wisedome, iustice, and mercie in dealing so with vs. Secondly, to take afflictions patiently when he layeth them vpon vs, seeing we haue them not alwaies, but many good things in steed of them: this vse did *Iob* make of this doctrine, *2.10.*

Verse 13. [*From aboue*] *i.* from heauen [*hath hee sent fire into my bones*] *i.* the Lord hath sent most painfull and destroying griefe (for that is meant by fire) into my inward and strongest parts, this is meant by bones, *Psal. 6.3.4. Isay 38.13.* [*which heruleth*] thus are the Hebrew words to be translated, the meaning is; which the Lord, and not any power of man directeth, that it may torment and ouerthrow me, as it seemeth good to him [*he hath spread a net for my feet*] *i.* hath so taken me in his snare, that I cannot escape from him [*and turned me backe*] *i.* quite ouerthrowne me and all my purposes [*he hath made me desolate*] *i.* he hath depriued me of all helpe and meanes of rescue [*and daily in heauinesse*] *i.* my griefe

griefe is continuall without intermiſſion, becauſe Gods hand is vpon me without ceaſing.

Doctrine. [*from aboue hath he ſent*] this often mentioning of Gods hand, teacheth this doctrine. When God puniſheth vs by the hands of the wicked; we are hardly brought to aſcribe it to him alone; and they from thinking that their owne hand and power hath done it. The reaſon is, becauſe, firſt, our vnderſtanding taketh deeper impreſſion of that which we ſee with our eies, then that which our ſpirituall knowledge teacheth. Secondly, the wicked can ſee no further then their owne hand reacheth. The vſe is, to teach vs, firſt, not to maruell though the vngodly offend in that which we are hardly reformed in: Secondly, in all our afflictions to look vnto the Lord, whoſe hand hath done it; and not be like the dog, that ſnarleth at the ſtone which is throwne at him, neuer regarding him that did caſt it: ſee *verſ. 5. Doct. 5.* 1

Doctrine. [*bones*] when God layeth afflictions vpon vs, they ranſack the moſt ſecret partes that are in vs. The reaſon is, becauſe God hath ordained afflictions to be the meanes to trie vs. The vſe is to teach vs, firſt, that afflictions are neceſſarie for vs, ſeeing we ſhould elſe think ſtill better of our ſelues then (in deed) we are: ſecondly, not to be amazed though the ſoule and bodie be fraught with miſeries, ſeeing it hath been euer the meanes that God hath put in practize, to humble his ſeruants withall vnder his hands. 2

Doctrine. [*fire into my bones*] God often bringeth his ſeruants to the greateſt miſerie that can be ſuſtained by man, ſee *verſe 12. Doctr. 5.* 3

Doctrine. [*which he ruleth*] God doth gouerne, and that in ſpeciall maner, the particular courſe of all thoſe afflictions which he laieth vpon his people. This appeareth, not only in the wonderfull beginnings, proceſſe, & ending of the afflictions of *Ioſeph, Dauid, Iob, Chriſt, &c.* but alſo in the daily experience of the godly, that liue vnder the croſſe. The reaſon is, firſt, that the Lord might in ſpecial maner declare himſelfe to prouide for his ſeruants in all extremities, as the euent doth alwaies make manifeſt: ſecondly, that Sathan and the world 4

might daylie see, how they cannot goe beyond their tedder that God hath measured vnto them. The vse is, first, to confute them that think all things to be guided by fortune, or at the least, that God ruleth not the particulars, but onely the generall course of the world: secondly, to teach vs to obserue Gods wonderfull power, and mercifull prouidence, in all our seuerall troubles, whereby we cannot but be constrained at the length to say, it is good for me that I haue bin in trouble, *Psal. 119.71.* Seeing it hath fallen out for the best, *Rom. 8.28.*

5 *Doctrine.* [*weake*] we can no more winde our selues out of those afflictions that God laieth vpon vs, then the entangled soule can escape the net that compasseth him. The reason is, because, first, we haue no strength against him that dealeth with vs: secondly, all our deuises (in such a case) make against vs, euen as the fluttering of the snared birde holdeth her faster than before. The vse is, to teach vs, first, to take patiently whatsoeuer the Lord doth lay vpon vs: secondly, to seek vnto him alone for release, who onely can deliuer vs.

6 *Doctrine.* [*turned me backe*] Nothing can goe forward or come to any good issue, but that onely which the Lord furthereth. The reason is, because, all power is in his hand, so as whatsoeuer man purposeth, yet it is he alone that disposeth. The vse is, first, to reproue them that take any thing in hand as grounded vpon their owne strength: secondly, to teach vs neuer to attempt any vnlawfull things, seeing Gods hand can neuer help vs in them, except it be in his anger to punish vs: thirdly, to teach vs in all things that we take in hand according to Gods will, to seek his assistance and help, by hartie and faithfull prayer.

7 *Doctrine.* [*desolate*] It is God that giueth friends, health, &c. and taketh all away at his pleasure, *Iob. 1.21.* The reason is, because, all things moe or lesse, are disposed by his prouidence. The vse is, first, to reproue them that say mine owne hand and power hath done this, or that: secondly, in generall to acknowledge all things to be done of the Lord, in particular for our sinnes if hee afflict vs, by taking our wealth, friends, libertie, or any good thing else from vs, and from his meere

mere mercie, if any of these, or any such be continued, or restored vnto vs.

Doctrine. [*dayly in heauinesse*] according to the measure and continuance of Gods afflicting hand vppon vs, so muste the measure and continuance of our sorrowes be. The reason is, because, first, heauie and long troubles are a signe of Gods heauie and sore displeasure against vs: Secondly the continuance of afflictions argue that we are not sufficiently humbled, doe not vnfainedly repent for our sinne, nor call vpon the Lord so effectually as we shoulde. The vse is, first, to reproue them that by continuance vnder the crosse doe growe hard harted, which condition is a fearefull signe of Gods reiecting of them. Secondly, to teach vs the heauier and longer that troubles are vppon vs, the more earnestly to labour with our selues to growe in repentance, zeale, and feruencie of prayer. 8

Doctrine. The particular calamities comming one in the necke of another doe teach vs this doctrine. When God meaneth to punish his seruantes, he will encrease the meanes that may further the same, and vtterly disappoint al contrary endeuours. The reason is; because, first, nothing can stand against him to hinder the execution of his will. Secondly, all things in heauen and in earth are at his appointment, to accomplish his pleasure. The vse is to teach vs, first, that there is no counsel or strength against the Lord: secondly, to take patiently whatsoeuer it shall please his maiestie to lay vpon vs. 9

[*The yoke of my transgressions*] *i.* the heauie burthen of my manifold sinnes, [*is bound vpon his hand*] *i.* tye Lord tieth them in his continuall remembrance [*they are wrapped*] *i.* all knit vp in one bundle [*and come vp vpon my necke*] *i.* laide al vpon mee at once [*he hath made my strength to fall*] *i.* he hath caused my power to stumble (for so the word signifieth) and to fal without recouery [*the Lord hath deliuered me into their handes*] *i.* God hath giuen me to be subiect to the power and will of the enemies [*neither am I able to rise*] *i.* all power and hope (in the iudgement of flesh and blood) is vtterlie taken from me. *Verse 14.*

1 *Doctrine.* [*yoke*] the sinnes of Gods people are the heauieſt burthen that they can poſſiblie beare in this life. The reaſon is; becauſe, firſt, they (without his great mercie) make a ſeparation betweene God and them. Secondly, they giue Sathan matter to tirannize ouer them. Thirdly, they (being thorowlie taken to hart) doe after a ſorte, poſſeſſe the ſoule with the verie torments of hell. The vſe is to teach vs, firſt, to ſuffer any torments in this life, rather then be drawne to commit ſinne againſt God: ſecondly, to labour aboue all things to be reconciled vnto God, through Chriſt, and ſo endeuoring the keeping of a good conſcience, no trouble or torment of bodie ſhall be grieuous, but verie tolerable, yea ioyfull vnto vs.

2 *Doctrine.* [*vpon his hand*] when God meaneth to puniſh vs for our ſinnes, he calleth them all to remembrance. The reaſon is, firſt, that his iuſtice might find iuſt matter why to ſmite vs. Secondly, that he may lay his corrections vpon vs according as he ſhall ſee meet, by viewing the qualitie of our ſinnes, and obſtinacie therein, or proneneſſe to repentance. The vſe is to teach vs, firſt, not to commit any thing that is euill, and ſo thinke that it ſhall be forgotten in time; for God ſeeth all things paſt, as though they were preſent: ſecondly, not to continew in ſinne or put off repentance from daye to day, for in ſo doing we multiply and heape vp matter againſt ourſelues for the day of ourpuniſhment.

3 *Doctrine.* [*wrapped and cosne vp*] when God meaneth to correct, he will ſo doo it as it cannot be eſcaped. The reaſons, and vſe hereof are ſet downe *verſe. 13. doct. 5.*

4 *Doctrine.* [*he hath made my ſtrength to fail*] God giueth ſtrength and courage to men, and taketh it away at his pleaſure. *Deut. 4. 8, 7, 25.* The reaſon is, becauſe, all power is his owne; and is to be beſtowed, as ſhall ſeeme good vnto him. The vſe is, firſte, to reproue their vanitie that aſcribe ſtrength or courage to one Nation more then another: ſecondly, to teach vs, not to ſtand vppon any power that is in our ſelues, but to ſeeke to bee reconciled to GOD, and reſt vpon his ſtrength alone.

Doctrine.

Doctrine. [*deliuered me*] the issue of battell is in the hand of God alone. *Psal 44,3,&c.* The reasons, and vse thereof are, *verse 13, doct 7.* 5

Doctrine. [*into their hands*] God often deliuereth his seruants into the hands of the vngodly. Examples, *Iob, Sampson, Ieremie.* The reason is, first, to exercise them, and bring them to repentance; or to perfect his power in their weaknes. Secondly, to giue the wicked occasion to shew forth their cruel disposition. The vse is, first, to reproue them that iustifie or condemne a man according to his preuailing or being ouercome in this world: secondly, to teach vs, to take it patientlie when it falleth to our share; seeing it is the lot of the godly in this life. 6

Doctrine. [*neither am I able to rise vp*] God sometimes afflicteth his people so grieuously, that their state seemeth desperate and irrecouerable in the iudgment of flesh and bloud examples, *Ioseph, Dauid, Iob, yea Christ himselfe.* The reason is, first, that hee might shew his mighty power in restoring them. Secondly, that all meanes being taken away, they might learne to looke vp to heauen and rest vpon him onely. The vse is, first, to reproue them that iudge the case of Gods people desperate when all worldly meanes be against them. Secondly, to teach vs, neuer to despaire whatsoeuer extremitie do befall vs in this life. 7

[*The Lord hath troden vnder foot al my valient men*] *i.* he hath brought downe to the greatest contempt those that were strongest, in whome I put my greatest confidence [*in the middest of me*] *i.* not so much in the face of the enemie as euen in the streetes of Ierusalem [*hee hath called an assemblie against me to destroy my young men*] *i.* hee hath stirred vp many enimies to ouerthrow the floure of my people [*the Lorde hath troden the wine presse*] *i.* hee hath crushed and broken in pieces as the grapes are in the presse [*vppon the virgin the daughter of Iudah*] *i.* those tender and dainty ones that seemed vnfit to beare any affliction. *Verse 15.*

Doctrine. [*valient men*] when God meaneth to afflict vs, he will spoile vs of all our helpes, wherein we may haue any 8

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confidence: *Isay.*3,1,2,*&c.* The reason is, because, he would haue vs see how little help we can haue of any thing without him. The vse is to teach vs, when soeuer hee dealeth so with vs, to humble our selues vnder his hand, and flie to him alone for succour and helpe.

2 *Doctrine.* [*midst*] GOD can as easilie destroie in a fensed Cittie, as in a battell. The reason is, because, first, his power is present euery where. Secondly, there is no Counsell nor strength against the Lord. The vse is to teach vs, neuer to repose our affiance, or thinke our selues safe in any thing whatsoeuer, but onely in dwelling vnder the protection of the almightie, *Psalme.*91,1.

3 *Doctrine.* [*he hath called an assemblie*] it is God that ruleth euen the wicked, and setteth them on worke against his seruants; else can they neuer preuaile against them. The reason is, because, all power to doe any thing is from him alone. The vse is to teach vs, in all our distresses to rest vpon God, and seeke to him aboue for helpe and deliuerance.

4 *Doctrine.* [*troden*] man can no more escape Gods hand in punishing them, then the grapes can flie from the treader of the wine presse. The reason is, because, there is no place to flie from his presence, *Psal.*139,7. The vse is to teach vs, first, to take patiently whatsoeuer hee layeth vppon vs: Secondly, to labour aboue all thinges to obtaine his fauour and to abide in it, so shall we be safe from the feare of euill.

5 *Doctrine.* [*virgins*] the niceneſſe of those that haue liued daintely, is no reason to free them, but rather a prouocation to bring afflictions vpon them. The reason is, because, first, the pampering of our selues is none of the endes, for which God bestoweth his blessings vppon vs. Secondly, such coyniceneſſe as many bee of, is seldome without speciall sinnes that are incident to that condition; which God will not let passe vnpunished. The vse is to teach vs, first, to take heede that we bestow not Gods blessings giuen vs (to further vs in his seruice) to make vs the vnfitter to beare his roddes. Secondly, neuer to promise our selues freedome from punishment, what priuiledges soeuer we can alleage, especially

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if we walke not moſt vprightly, and beſtow not his bleſſings moſt faithfully.

Doctrine. [*daughter of Iudah*] except the children forſake 6
their ſinnes, they ſhall not be ſpared for the godlineſſe of their parents. The reaſon is, becauſe, firſt, God dealeth with euery one according to that which is in himſelfe: Secondly, the promiſe [*I will be thy God, and the God of thy ſeede*] is only profitable to ſuch children, as walke in the faithfull ſteps of their godly parents. The vſe is, firſt, to reprooue them that reſt vpon their forefathers faithfulneſſe, they themſelues being vnfaithfull: ſecondly, to teach vs to ſeek that in our ſelues and not in others, which may be an argument to proue vs in the fauour of the Lord.

[*For theſe things I weepe*] *i.* I mourne and lament, becauſe, *Verſe 16.*
of theſe my grieuous ſinnes that I haue brought vpon me, ſo many, and ſo heauie puniſhments [*from mine eye* (euen) *from mine eye, deſcendeth water*] *i.* the teares do come out of mine eyes, in ſuch aboundance, as they flow downe my cheekes [*becauſe the comforter that ſhould refreſh my ſoule is farre from me*] *i.* I am depriued not onely of the helpe of friends that ſhould relieue my miſery, but euen the Lord hath withdrawne the brightnes of his countenance from me [*my children are deſolate*] *i.* all my people are in a forlorne caſe, [*becauſe the enemie preuailed*] *i.* becauſe all things are at the diſpoſition of thoſe that hate me.

Doctrine. [*for theſe things*] note (beſides the ſame with 1
verſ. 2 Doctr. 1.) this doctrine. It is not onely lawfull, but alſo neceſſarie for the godly to be ſo greatly grieued when God puniſheth them for their ſinnes, as may draw them into extreame weeping. The reaſon is, becauſe, firſt, Gods heauie hand is as the roaring of a lyon, whereat all the beaſts of the forreſt do tremble, *Amos* 3. *8. & 2.* Sinne againſt God, and the puniſhment thereof, ought to grieue vs aboue all things that can befall vs in this world. The vſe is, firſt, to reprooue them that think it a fault to be paſſionate in ſuch caſes: Secondly, to teach vs to labour our hard hearts, that we may be moſt liuely affected with ſorrow, and mourne in exceeding

ding maner when the Lord doth lay his grieuous crosses vpon vs.

2 *Doctrine.* [*mine eye descendeth*] no aduersitie hath warrant to grieue vs so much, as the punishment of God vpon vs for our sinnes, *Luk. 23. 28. &c.* The reason is, because, first, they declare vnto vs that God is displeased, whose anger who can endure? Secondly, nothing must be more odious vnto vs, then sinne, which (we hauing committed) must cause vs to lament exceedingly. The vse is, first, to reproue them, as being farre out of frame, that can easily weepe at the losse of goods, friends, children, &c. being taken from them by the ordinary hand of God, but can hardly be mooued with those spirituall losses, that do more neerely concerne the saluation or damnation of the soule and body eternally: secondly, to teach vs aboue all things to be humbled with the consideration of our sinnes, and Gods displeasure for them, and not so much for the losse whatsoeuer it be.

3 *Doctrine.* [*descendeth water*] they were naturally a hard harted people, as the Scripture testifieth often; yet are they now constrained to weepe, wherby we learne this doctrine: There is none so stoute, or hard harted, but afflictions will bring him down. The reason is, because, first, God is stronger then any, and will preuaile in all that which he purposeth: secondly, God will constraine man at one time or other, to giue glorie vnto him, by acknowledging his power. The vse is to teach vs, that we neuer set our selues against Gods hand in punishing vs, but willingly submit our selues vnto him in all things.

4 *Doctrine.* [*comfort*] It is a grieuous plague to be depriued of comforters in afflictions, the contrary whereof is an exceeding blessing: for the reasons and vse hereof see *verse 2. Doctrine 3.*

5 *Doctrine.* [*should refresh*] It is the duetie of euery one, to comfort and relieue others that be in distresse. The reason is, because, first, God hath so commanded, *Galat. 6. 2. &c.* Secondly, we are members one of another, *1. Cor. 12. 27. &c.* Thirdly, we may haue the like need our selues another time.

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The vſe is, firſt, to reproue them, as being no feeling members, that regard no further then their owne good, not caring to relieue thoſe that neede with ſuch bleſſings as they haue: ſecondly, to teach vs to labour more and more with our ſelues, that we may be affected with the condition of others, mourning with them that are afflicted, and helping them to the vttermoſt of our power.

Doctrine. [*my children*] the church, as alſo the common wealth, is to declare her ſelfe a kind mother to euery one that is trained vp therein; and to haue compaſſion of their miſeries, helping them to the vttermoſt. This duetie is eſpecially to be performed by the Miniſters in the one, and the Magiſtrates in the other. The reaſon is, becauſe, firſt, they are eſpecially honoured by the whole body, that euery member might receiue eſpeciall good by them: ſecondly, they are, or ſhould be, of greateſt knowledge and conſcience, and therefore ſhould declare the ſame by the moſt excellent fruites, whereof this is not the leaſt. The vſe is, firſt, to declare vnto vs in what miſerable caſe that Church or common wealth is, whoſe Miniſters or Magiſtrates be perſecutors and tormentors of the beſt members thereof: ſecondly, to teach vs to praiſe God when our gouernours are good, and to pray for their preſeruation and continuance, or if they be euill to pray for their amendment, and in the meane while mourne for the miſeries that are vpon vs by their vngodly demeanors. 6

Doctrine. [*are deſolate becauſe the enemie &c.*] It is the propertie of carnal friends, to be friendly onely whileſt proſperitie is vpon vs; but if our aduerſaries preuaile againſt vs, and bring vs to aduerſitie, they are gone. The reaſon and vſe hereof is the ſame with that in *verſ. 8. Doct. 6.* 7

[*Sion ſtretcheth out her hands, and there is none to comfort her*] *i.* Ieruſalem earneſtly deſireth & laboureth for help, but none yeeldeth her any relieſe [*the Lord hath commanded the enemies of Iaacob round about him*] *i.* God hath giuen power vnto them that hate the Iſraelites, to compaſſe them in on euery ſide [*Ieruſalem is as a menſtruous woman in the middeſt of them*] *i.* ſhe is reiected of all her aduerſaries, and eſteemed Verſe 17.

moſt vile and filthy, not worthy to be approached vnto by any.

1 *Doctrine.* [*ſtretcheth*] It is a neceſſarie duety in Gods people, to ſeeke out all good meanes of their releaſe from troubles. The reaſon is, becauſe, firſt, they know that God ordinarily worketh euery thing by meanes: ſecondly, they know not by what meanes nor when God wil deliuer them, therfore muſt they vſe all, and continue therein, committing the ſucceſſe vnto the Lord. The vſe is, firſt, to reproue them that are ſlothfull in vſing the meanes, wickedly ſaying, God will bring to paſſe his owne purpoſe and no more, though we doe nothing: ſecondly, to teach vs alwaies to put all good meanes in practize, and yet neuer to reſt vpon them, but to depend vpon the Lord alone, in whoſe hands the iſſues of all things are.

2 *Doctrine.* [*there is none*] God often fruſtrateth the lawfull endeuours of his Children of that good iſſue which is expected, and yet liketh well that they ſhould vſe meanes to bring the ſame to paſſe: examples hereof is, *Abrahams* praying for *Sodome*, *Gen. 18.* The reaſon is, becauſe, he would haue vs follow the meanes that be before our eyes, and yet is not himſelfe tyed thereunto, but proſpereth them as he will, and when he will. The vſe is to teach vs, firſt, not to diſpaire, though the meanes that we haue vſed preuaile not: ſecondly, to continue ſtill in vſing good meanes, though they haue not that ſucceſſe which we looke for, ſeeing we know not when God hath appointed to bleſſe our meanes.

3 *Doctrine.* [*commaunded*] the wicked haue no power againſt Gods peop'e, but that which is giuen them from the Lord, *Iohn 9.1.* The reaſons and vſe hereof are ſet downe *verſ. 5. Doct. 5.* and *verſ. 13. Doct. 1.*

4 *Doctrine.* [*as a menſtruous*] Gods people are more grieuouſly afflicted, and reproached in the world, then any elſe, and the godlieſt the moſt of all. The reaſon is, becauſe, Sathan and the wicked haue greateſt malice againſt them. The vſe is, to teach vs, not to promiſe our ſelues the applauſe of men in this life, but to knowe that to bee euill intreated and

and esteemed most vile, is our share, if wee will liue godly in Christ Iesus.

[*The Lord is righteous*] *i.* in all these things GOD hath dealt most iustlie with me [*for I haue rebelled against his commandementes*] *i.* I haue most heynously sinned and wilfullie transgressed the wordes that came out of the Lordes owne mouth by the ministerie of his Prophets [*heare, I pray you all people and beholde my sorrow*] *i.* I desire that all men woulde marke Gods feareful iudgments vpon me, *Obiection*: how agreeth this with that, *2. Sam 1, 20. Tell it not in Gathe. Answere.* The meaning of *Dauids speech there is*, that it should not bee reported as the hand of the Philistines but of GOD. [*my virgins and my yong men*] *i.* the most tender of al my people and hope of the age that is to come [*are gone into captiuitie*] *i.* are caried out of this lande, the signe of his fauour and of heauen it selfe. *Verse 18.*

Doctrine. [*is righteous*] Gods people doe acknowledge his iustice in all his workes, yea euen in his punishments laid vpon them. Examples herof are, *Iob, Dauid, Daniell, &c.* The reason is; because, firste, his word and spirit hath reformed their iudgementes, teaching them how to thinke of his holy maiestie in all thinges. Secondlie, the conscience of their owne sinnes causeth them to iustifie the Lorde, and to accuse themselues. The vse is, firste, to reproue in our selues, or others, all repyning against God, and accusing of him, as things far differing from the disposition of the godly, rightlie reformed. Secondly, to teach vs to grow in the feare, and worship of GOD, praying alwaies for his grace to assist vs, who is so righteous in all his workes. Thirdly, to teach vs patience to beare, and contentednes to vndergoe, what condition soeuer the Lorde, that is so righteous, doth lay vpon vs. 1

Doctrine. [*for I, &c.*] it is the duetie of Gods children to seeke the cause of all their euills in themselues. The reason is, because, firste, GOD is righteous, and layeth nothing vpon them but that which they iustly deserue. Secōdly, they know their owne manifold sinnes, and their exceeding weaknesse in weldoing, which they cannot so see in any others. This 2

doctrine is hardly learned, because of our natural blind selfe-loue, & proneneſſe to accuſe others. The vſe is, firſt, to iuſtifie God, when he is iudged. Secondly, to teach vs, to be truelie humbled vnder the Lords hand, when he layeth his roddes vpon vs. Thirdly, to giue vs direction how to ſeeke the right way of releaſe from thoſe croſſes that are vpon vs.

3 *Doctrine.* [*rebelled*] though God puniſh vs often for other cauſes, yet the matter that hee worketh vpon is our ſinnes. The reaſon is, becauſe the righteous GOD cannot puniſh without deſert. The vſe to teach vs, to labour to finde out and forſake our ſinnes ſo often as we are puniſhed.

4 *Doctrine.* [*rebellion*] being an high degree of tranſgreſſion teacheth vs this doctrine. We muſt not leſſen our ſinnes, but account them moſt heynous in our owne eies. The reaſon is, becauſe, firſt, they are ſo in the ſight of God. Secondly, they keepe ſo many good things from vs, and bring ſo many miſeries vpon vs. Thirdly, it is a ſpecial note of a reformed hart; and the leſſening or hiding of our ſinnes, is a marke of the contrarie. The vſe is, firſt, to teach vs thereby the better to be prepared vnto true repentance: ſecondly, to comfort vs with aſſurance that we are out of loue with our ſinnes.

5 *Doctrine.* [*his commandement*] [*heb. his mouth*] it is our duetie (eſpecially in religion) neither to goe further, nor to come ſhorter, then Gods reuealed will; but attend vnto it, as the ſeruantes eye doth vnto his maiſters hande: *Pſal. 123. 2.* The reaſon is, becauſe, firſt, we are ſo commanded, *Deut. 4, 2, & 12, 32. Prouerbs. 30, 6. Reuel. 22, 18, &c.* Secondly, we can doe nothing well, but by the direction thereof, ſeeing we are naturally blind in iudgment, and corrupt in affection. The vſe is, firſt, to reproue thē that think it vnperfect, & therfore ad traditions vnto it, as the Papiſts. Secondly, to teach vs that the written word of God is the perfect rule of all righteouſneſſe. Thirdly, we muſt carefully learne to know this rule, or elſe how can we be directed by it.

6 *Doctrine.* [*rebelled*] it is rebellion againſt the Lorde himſelfe, to be diſobedient vnto the voice of his miniſters, teaching his trueth. *Luke 10, 16.* The reaſon is, becauſe firſt, they

ſpeake

ſpeake nothing in their owne names, but from the Lorde. Secondly, the diſobedience is not to the miniſter, but to that he vttereth which is the Lords. The vſe is, firſt, to reproue their error that thinke they may hate the inſtructions of the miniſter and yet loue God. Secondly, to teach all miniſters to take heed what they teach in the name of the Lord, leſt they prophane his bleſſed maieſtie, abuſe his holy ordinance of the miniſterie, and ſeduce his people.

Doctrine. [*his commandement*] now their acknowledging 7
that to be Gods mouth, which in their proſperitie they contemned, to teach vs this doctrine. We are conſtrained in our aduerſitie to acknowledge Gods hand in thoſe things, which in our proſperitie we neglected. The reaſon, becauſe, firſt, aduerſitie reformeth the iudgment, and cauſeth a more ſerious conſideration of matters then before. Secondly, GOD will haue his iudgements iuſtified by thoſe whome he puniſheth this is verefied euen in the wicked, as in *Pharaoh Exod 9, 27.* *Nabuchadnezzar Dan. 4, 31.* *Achab*, 1. *Kin* 21, 27, *&c* The vſe is to teach vs, to acknowledg the voice and hand of God in all things, when the firſt occaſion is offered vs: ſo ſhall we haue profit and comfort by it, elſe ſhall we be conſtrained to acknowledge it in the end, to the doubling of our ſorrow.

Doctrine. [*heare &c. all people*] when Gods people are pu- 8
niſhed, they are not aſhamed but willing to tell all men of it, and to declare their ſinnes to be the cauſe of it. The reaſon is, becauſe, firſt, aboue all things they deſire to haue the Lorde iuſtified in all mens iudgementes. Secondly, they deſire that their own example might teach others to ſerue God better. The vſe is, firſt, to reproue them, as being farre from a godly diſpoſition, who either accuſe God when they are puniſhed; or labour to hide from the eies of all men the affliction that is vpon them: ſecondly, to teach vs, that it is a right ſigne of vnfained repentance, to bee free in confeſſing our ſinnes, and Gods iuſt hand on vs for them, and that without ſhame or bluſhing ſauing for the ſinnes onely.

Doctrine. [*all people*] the manifeſting of our puniſhments 9
vnto the world as from Gods hand becauſe of our ſinnes can neither

neither diſhonour the Lord, nor harden others in their wickednes, but is a iuſt occaſion of the cõtrarie. The reaſon is, becauſe, firſt, it is matter of great honor to God, to let no ſinnes eſcape without puniſhment, when he offendeth: ſecondly, it giueth others iuſt cauſe to thinke, that except they repent, they ſhall all likewiſe bee puniſhed. The vſe is, firſte, to reprooue them that would not haue it knowne to the worlde how ſeuerely the Lorde afflicteth his ſeruants in this life: ſecondly, to teach vs to deſire to let others know how little the Lorde liketh of ſinne, ſeeing hee puniſheth it in his deareſt children.

Doctrine. [*my virgins, &c.*] in that they were in ſuch wo-
10 full condition euery way, we learne this doctrine: It may fall out to be the lot of the Church of God, to be depriued for a time of all wordely comfort, and of the miniſterie of the word and ſacraments alſo. The reaſon is, becauſe it was the condition of this people, who yet were the onely true viſible Church, that was then vnder the ſunne. The vſe is, firſt, to reprooue the vanitie of the Papiſts, who eſteeme the Church to be alwaies a famous viſible Monarchie, and of worldlings, who thinke it ſhould be free from all moleſtations and troubles: Secondly, to teach vs not to bee diſmaied nor to forſake the trueth, notwithſtanding the innumerable troubles that do befall the Church that profeſſeth the ſame.

Verſe 19. [*I called for my louers*] *i.* I deſired to be relieued by thoſe that loued me dearely [*but they deceiued me*] *i.* mine expectation was vtterly fruſtrated in them [*my prieſts and mine Elders*] *i.* the gouernours of the Churche and of the common wealth [*periſhed*] *i.* were ſo farre from helping me, that they were in miſerie themſelues [*in the Citie*] *i.* they dyed within the walles of the Cittie, without the ſworde of the enemies, [*while they ſought their meate*] *i.* euen in their carefull trauaile to find out ſome food [*to refreſh their ſouls*] *i.* to cheare their liues and ſtrengthen their hearts withall.

Doctrine. [*I called vnto, &c.*] It is an encreaſe of ſorrow, to
1 be diſappointed of their helpe, by whome wee looked to be deliuered out of our troubles. The reaſon is, becauſe the hope of

of help by thoſe meanes doth often promiſe ſpeedie deliuerance, and in the meane while adminiſtreth patience; which being fruſtrated, the heart is ſodainely fraught with many griefes that it looked not for. The vſe is, firſt, to reproue them as guilty of a great ſinne, who giue the diſtreſſed any hope of ſuccour, and yet diſappointe them when they might haue helped them. Secondly, to teach vs, eſpecially to reſte vpon God in our troubles, and not to relie vppon the outwarde meanes, leaſt they deceiue vs, and ſo our ſorrow be increaſed thereby.

Doctrine. [*louers deceiued*] God often maketh our friends 2
that loue vs vnfainedly, vtterly vnable to doe vs any good in our diſtreſſe, The reaſon is, to ſhew vs that it is a vaine thing to truſt in man. The vſe is to teach vs, to put our whole affiance in the Lord alone.

Doctrine. [*my Prieſts and mine Elders periſhed*] the miſery 3
of that people muſt needes bee greate, whoſe rulers can neither helpe themſelues nor others. The reaſon is, becauſe, the gouernors are the ſtaffe of the peoples ſtrength, which being broken, there is no helpe left. The vſe is, firſte, to ſhew vs in what excellent ſteede our rulers do ſtand vs, and therefore to teach vs to obey them, honour them, and pray for them: ſecondly, to teach vs not to deſpaire, though they be made vtterly vnably to help vs, ſeeing it was ſo with this people, and yet God found out a meanes to deliuer them.

Doctrine. [*periſhed*] Gods plagues do often ouertake the 4
great ones, aſwell as others. The reaſon is, becauſe, firſt, they vſually ſinne as greatly as others, if not aboue the meaſure of others: ſecondly, bee they neuer ſo great amongſt men, yet are they nothing when God taketh them in hand. The vſe is to teach vs, not to ſinne by vertue of any priuiledge that wee haue in this life, ſeeing it cannot free vs from thoſe puniſhments which our ſinnes do deſerue.

Doctrine. [*while they ſought*] Gods people may come to 5
the extreameſt beggery that can be in this life (though it falleth out very ſeldome.) The reaſon is, becauſe, firſt outward thinges are no parte of their felicitie, which is purchaſed for

them by Christ Iesus: secondly, God will now and then, shew himselfe the preseruer of his people, when all meanes doe faile. The vse is, to teach vs, not to rest vpon any thing in this life, for that were to build vpon the sand which will faile in the tempest, *Math.7.26.27.*

Verse 20. [*Behold O Lord, for trouble is vpon me*] *i.* O Lord regard me with thy mercies, for I am in great straightnesse, and extremities do presse me, and oppresse me, [*my bowels are bemudded*] *i.* all my intrals are disordered and mingled together as the troubled water is with the mudde (for the hebrew worde is borrowed from the waters that are in such a case after or in a tempest) [*mine heart turneth it selfe within me*] *i.* for verie griefe and anguish, my heart doth (as it were) remoue and roule within me [*because I haue greatly rebelled*] *i.* the cause of all this miserie is, my grieuous transgressions against the Lord my God [*the sword spoyleth abroad*] *i.* whersoeuer my people are employed in warres for my defence, there the enemies sword doth kill and destroy them [*as death at home*] *i.* The famine is so great at home, that nothing but death appeareth in euery streete and house, where our profite and our pleasure hath been vnto vs in great measure.

1 *Doctrine.* [*behold O Lord*] in that they prayed *vers 9.* and *vers. 11.* and in this place, and often after, we learne this doctrine. We must not giue ouer, but cõtinue in praier, though we be not heard in that we intreate for. The reason is, God hath commaunded to pray without ceasing, and set no time when we shall be heard. The vse is, to teach vs, that God by deferring to heare vs, first trieth our faith and patience: secondly, sheweth his exceeding anger against our sinnes: thirdly, giueth vs occasion to increase in repentance and feruencie of praier: Examples hereof are the Israelites in Egypt, and in the Captiuitie, *Iob, Dauid, &c.*

2 *Doctrine.* [*behold, &c.*] God seeth all things: but their example in laying open their miseries before the Lord, teacheth this doctrine. We must with lamentation, lay open our miseries before the Lord, if we looke to be relieued: The reason is, because, first, mercie is denied to them that hide their

their ſinnes, *Prouerbs 28.13*. ſecondly, forgiuenes is granted vpon a free confeſſion, *Pſal.32.5*. The vſe is, firſt, to reproue them, as hauing no ſparke of right repentance, that coldly, or not at all, doe acknowledge their particular ſinnes vnto the Lord: ſecondly, to teach vs to ranſack our owne waies, that in the daies of our repentance we may be able throughly to lay open our tranſgreſſions vnto the Lord.

Doctrine. [*for trouble is vpon me*] we then pray moſt earneſtly, when we feele moſt ſenſiblie the burthen of that we would be rid of, and the want of that we would haue. The reaſon is, becauſe, firſt, els we are continually ſecure: ſecondly, we earneſtly deſire the contentment of our owne hearts: which cannot be whileſt we haue that we would not, and want that we would haue. The vſe is, to teach vs, firſt, the neceſſitie of affliction, ſeeing it is euident we are then (only) touched effectually: ſecondly, to ſtriue that we be not cold, but more and more affected with the ſenſe of our ſinnes, to loath them, and with a longing after righteouſneſſe, to walk therein. 3

Doctrine. [*be mudded: heart turned*] There is no reſt nor quietneſſe within vs, when God preſſeth vs with the weight of our owne ſinnes. The reaſon is, becauſe, firſt, they are ſo many and ſo grieuous. Secondly, he can, and doth vrge them more forciblie, then that we can ſuſtaine his heauie hand. The vſe is, to teach vs, firſt, to pitie thoſe that are afflicted in conſcience for ſinne, aboue all others that are any waies diſtreſſed. Secondly, to eſteeme of, and be thankfull for the peace of conſcience, as the greateſt treaſure that we can enioy in this life. Thirdly, to auoid ſinne alwaies, as that which will procure vs the greateſt hurt both in this life, and in the life to come. 4

Doctrine. [*greatly rebelled*] The godly doe alwaies in the due conſideration of their ſinnes, aggrauate them againſt themſelues in greateſt meaſure. The reaſon is, becauſe, firſt, they ſee beſt into their owne offences Secondly, they meaſure them by the heauie anger of God deſerued by the ſame, as did the Publican, *Luk. 18.13*. The vſe is, to teach vs, firſt, to 5

trie our ſelues how we ſtand affected this way, ſeeing it is a ſpeciall note of true repentance, and the contrarietie of impenitencie. Secondly, to labour more and more to aggrauate our ſinnes in our owne eies, that wee may be humbled the more effectually thereby.

6 *Doctrine.* [*ſword, death, &c.*] The things that are ordained for our greateſt good in this life, do turne to our greateſt harme when our ſinnes prouoke Gods anger to break forth againſt vs. The reaſon is, becauſe, firſt, all creatures are at his commandement to execute his will. Secondly, they are no further vnto vs as bleſſings, then ſo farre as he giueth them in his loue and fauour. The vſe is, to teach vs, firſt, in the rebellion of any of Gods creatures againſt vs to acknowledge our ſinnes againſt God to be the cauſe. Secondly, to labour firſt of all to be reconciled to GOD in Chriſt Ieſus, and to walke in obedience vnto his lawes: ſo ſhall all his creatures ſerue to our good, els doe they encreaſe our condemnation.

Verſe 21. [*They haue heard*] *i.* it hath come to the eares and knowledge of the enemies [*that I doe mourne*] *i.* that I am in great heauineſſe and lamentation [*and there is none to comfort me*] *i.* neither one nor other ſhewed any pitie vpon me [*all mine enemies haue heard of my trouble*] *i.* the knowledge of my miſerie is come to the eares of mine enemies of all eſtates and conditions [*and are glad that thou haſt done it*] *i.* they reioyce that thou haſt laid ſo heauie things vpon me [*thou haſt brought the day that thou haſt pronounced*] *i.* the deſtruction which thou haſt prophecied by the mouth of the Prophets againſt the Nations will as ſurely come vpon them, as if it were already come to paſſe: for the Hebrew verbe, being in the time paſt, is ment of that which is to come, according to the manner of the ſpeeches of the Prophets, for the more aſſurance of the accompliſhment thereof [*and they ſhall be like vnto me*] *i.* their miſerie in this world ſhall be as grieuous to ſee to, as mine is now: for otherwiſe their eſtate ſhal be moſt contrarie, when all teares are wiped from the eyes of the godlie, and all calamities powred vpon the heads of the wicked.

Doctrine.

Doctrine. see verſ. 2. Doct. 3. and verſe 8. Doct. 7. 1

Doctrine. [*none to comfort me, &c.*] It is the duetie of all men to comfort the afflicted, & not to add to their miſeries, *Math. 25. 40. Iames 1. 27. 1. Cor. 12. 26. Heb. 13. 3.* The reaſon is, becauſe, firſt, we owe this dutie (among others) one to another. Secondly, no miſerie can befall another, but when God will, it may light vpon our ſelues, ſeeing we daily deſerue the ſame. The vſe is, firſt, to reproue them that doe not take any mans miſerie to heart but their owne. Secondly, to teach vs, to labour our harts to be like affected with others; euen to mourne with them that weepe &c. ſeeing it is a ſigne of a liuely member: as the want thereof argueth, either that we are cut off, or were neuer ingraffed into that bodie whereof Chriſt Ieſus is the head. 2

Doctrine. [*are glad*] it is the propertie of the wicked to reioyce at the miſeries of the godly, with whom they ſhould mourne, *Pſal. 69. 12.* and *137. 3. Iudges 16. 25.* The reaſon is, becauſe, firſt, they are affected as their father the Deuill, who reioyceth in nothing but the calamitie of mankind. Secondly, their hatred that they beare to the righteous, maketh them be glad when any euill lighteth on them. The vſe is, to teach vs, firſt, to be farre from that wicked diſpoſition, but rather to mourne when our enemies are in diſtreſſe, *Pſal. 35. 13. 14. &c.* Secondly, not to be diſmaied though the world triumph ouer vs in our miſeries, ſeeing it hath been the condition of Gods people in all ages. 3

Doctrine. [*thou haſt done it*] in that they could not in proſperitie rightly vnderſtand the word of God which concerned themſelues, but now can both applie it rightlie to themſelues, and others alſo; we learne this doctrine. We are the fitteſt ſchollers to learne Gods word, and make right vſe of it, when afflictions are vpon vs. The reaſon is, becauſe firſt, in proſperitie we forget God and our ſelues alſo. Secondly, we are in our corrupt nature, as naughty children, that will not learne except they be well whipt. Thirdly, in afflictions we can more eaſilie conſider of our eſtate both preſent, paſt, and to come. The vſe is, to teach vs, how neceſſary 4

afflictions are, to frame vs to be of a right diſpoſition: ſecondly, to humble vs, ſeeing we are of ſo vntoward a diſpoſition. Thirdly, to prouoke vs as at all times, ſo eſpecially in afflictions, to pray that we may be directed by Gods ſpirit to leade our liues according to his will, ſeeing wee are of nature ſo peruerſe.

6 *Doctrine.* [*bring &c. that thou haſt pronounced*] euerie title of Gods word ſhall be accompliſhed in due ſeaſon, *Mat. 5,18.* The reaſon is, becauſe it came from him that is truth it ſelfe, and cannot lie. The vſe is, to teach vs, firſt, of what ſingular excellencie Gods word is, ſeeing there is no fault or vntrueth at all in it. Secondly, to renounce our owne reaſon, and to relie vpon the word, aſſuring our ſelues that it ſhall be performed, though it be againſt the iudgment of fleſh and bloud. Thirdly, to raiſe vs from all ſecuritie of ſinning, ſeeing all his iudgementes denounced againſte our offences ſhall (without our true repentance) aſſuredly fall vpon vs.

7 *Doctrine.* [*ſhall be like*] though the troubles of the righteous be many; yet are not the elect to bee diſcerned from the reprobate by affliction. The reaſon is, becauſe, they are both partakers thereof in this life, and that often in moſte heauie maner. The vſe is, to teach vs, not to meaſure the loue or diſpleaſure of God vnto any by their outward eſtate in this life, ſeeing no man can know his own eſtate thereby. *Eccle.* 3, 21.

8 *Doctrine.* [*thou wilt, &c.*] it greatly eaſeth the godly in their afflictions, to conſider that their foes ſhall be deſtroyed. *Reuel.* 18, 20. The reaſon is, becauſe, that alwaies the ouerthrow of the wicked, is the deliuerance of the godly. The vſe is, to teach vs, with patience to beare the afflictions that are laid vpon vs by the handes of the vngodlie; ſeeing wee ſhall not bee alwaies vnder their handes, but they ſhall one day beare a farre more grieuous puniſhment.

9 *Doctrine.* [*they ſhall be &c.*] the puniſhmentes that Gods people ſuſtaine in this life, are ſure tokens that the wicked ſhall be plagued, howſoeuer they eſcape for a time. The reaſon is, becauſe, God in iuſtice cannot ſpare the wicked, ſeeing his iudgments begin at his owne houſe 1. *Peter* 4, 17, &c.

Rom,

Rom 11,21. The vſe is to teach vs, by our owne afflictions to gather aſſurance that God will one day more throughly viſit the ſinnes of thoſe that continue in their wickednes.

[*Let all their wickedneſſe come before thee*] *i.* call thou to thy remembrance all their ſinnes, that their iudgement may be accordingly [*doe vnto them as thou haſt donne vnto me for all my tranſgreſſions*] *i.* be thou (O Lord) a righteous Iudge, and let not them eſcape vnpuniſhed, ſeeing thou haſt plagued me for my ſinnes [*for my ſighes are many and my heart is heauie*] I am exceedingly affected with griefe, and wonderfully caſt downe, and humbled. *Verſe 22.*

Doctrine. [*let all their, &c.*] it is lawfull for the godly to pray for the ouerthrow of the wicked, *Pſal. 83,9, &c.* The reaſon is, becauſe, by their deſtruction God is glorified, and the Church preſerued. *Obiection.* we are commanded to loue our enimies. *Anſw.* it is true, when the enimitie concerneth our ſelues in priuate; but when it is againſte the trueth and profeſſors thereof, the loue of Gods glorie, and his trueth compelleth vs to pray for their ouerthrow. The vſe is to teach vs, that the glorie of God, and preſeruation of his Church, ought to be dearer vnto vs, then our neereſt friends, *Mat 10, 37* yea then our owne liues. 1

Doctrine. [*for my ſighes*] the ſufficient humiliation and deepe mourning of Gods children are forcible meanes to moue the Lord to pitie them, and to relieue them, *Iſay 66,2* and *.2Cor 7,10.* The reaſon is, becauſe, firſte, God is full of compaſſion, and is much moued with the miſeries of his ſeruantes. Secondly, he ſmiteth vs, that we may be humbled thereby: which being wrought in vs, hee will withdraw his hand. The vſe is, to teach vs, firſt, to be humbled by our afflictions which we beare from time to time. Secondly to alledg it vnto the Lord as a reaſon to heare vs, which hee will not reiect but much regard if we be humbled aright. 2

The

The ſecond Chapter.

Verſe 1. HOw, &c.] *i.* in what wonderfull manner and by what ſtrange meanes, [*hath the Lord darkened*] *i.* couered with blackneſſe of all calamities, [*the daughter of Sion*] *i.* his people whom he had eſtabliſhed as mount Sion [*in his wrath*] *i.* in his anger againſte them; for their ſinnes [*and hath caſt downe from heauen*] *i.* ouerthrowne from the higheſt degree of excellencie [*vnto the earth*] *i.* to the baſeſt eſtate of miſery [*the beautie of Iſraell*] *i.* the glorious eſtate wherein hee had planted his people *Iſraell* [*and remembred not*] *i.* had no regarde nor reſpect [*vnto his footeſtoole*] *i.* his temple and the exerciſes of religion therein: which his owne hand had appointed: the ſame phraſe is vſed to the ſame purpoſe. *Pſal 99,5, and Pſal 132,7.*

1 *Doctrine.* [*How*] it is our duties to ſtriue with our ſelues to be affected with the miſeries of Gods people; for the reaſons and vſe hereof, ſee *Chap. 1, verſe, 1, doct, 2.*

2 *Doctrine.* [*how*] the queſtion ſheweth, that the chaſtiſementes and corrections that God laieth vpon his Church, are moſt wonderfull, the cauſes whereof are paſt finding out of his wiſeſt children: this made the Prophet *Dauid* to iudge amiſſe hereof, *Pſalm. 73, 13, 14. and Habacuc* to reaſon with the Lord *Chap. 1, 13.* The reaſon is, becauſe, firſt, the Lorde will in his owne ſeruants, declare his anger againſt ſinne: ſecondly, he ſeeth afflictions the beſt meanes to frame them to his obedience: thirdly, his waies are beyond the reach of fleſh and bloud. The vſe is, firſt, to teach vs to learne by the conſideration

ſideration hereof (as *Dauid* did *Pſal.73.16.17.*) to reforme our iudgements, and not to iuſtifie and condemne any by that befalleth them in this life: Secondly, in greateſt plagues to acknowledge the righteouſnes of God, by reaſon of our ſinnes deſeruing the ſame: Thirdly, not to ſet our affections vpon this life, fraught with ſo many miſeries, but to long for a better, and to reioice in afflictions which doe frame vs thereunto.

Doctrine. [*darkned the daughter of Sion, &c. and caſt* 3
downe, &c.] God ſpareth not to ſmite his deereſt children, when they ſinne againſt him: the whole ſtorie of *Iſrael* in generall and *Dauid* in particular giueth example hereof. The reaſon is, firſt, that the Lord might declare himſelfe an aduerſarie to ſinne in all men without partialitie: Secondly, that he might reduce his ſeruants from running on headlong to hell with the wicked. The vſe is to teach vs, firſt, to magnifie the righteouſneſſe of God, as in all his workes generally, ſo in the afflictions of his Church particularly: ſecondly, not to perſwade our ſelues to look for any earthly peace (ſeeing the promiſes of this life are conditionall) though we be the children of *Abraham* by faith, but to prepare our ſelues for continuall calamities one in the necke of an other.

Doctrine. [*from heauen vnto the earth*] the higher that 4
God aduaunceth any, the greater is their puniſhment in the day of their viſitation for their ſinnes, *Deut.28.* thoroughout. The reaſon is, becauſe, firſt, to whom much is giuen of them, much muſt be required: ſecondly, according to the priuiledges abuſed, ſo is the ſinnes of thoſe that haue them greater and moe in number. The vſe is to teach vs, not to thinke our ſelues to haue any freedome to ſinne, becauſe we be greater then others, but that our puniſhments ſhall be the more intollerable, if our obedience anſwer not to our prerogatiues that we haue aboue others.

Doctrine. [*footeſtoole*] the moſt beautifull thing in this 5
world is baſe in reſpect of the Maieſtie and glorie of the Lord. The reaſon is, becauſe, he is infinitely glorious, and all things here are moſt ſubiect to corruption, and baſeneſſe.

The vſe is to teach vs, not to reſt on any thing that here we can enioy; but to vſe them (according to Gods commandement) as meanes to encreaſe vs in the feare, and direct vs in the true worſhip of his glorious Maieſtie.

6 *Doctrine.* [*footeſtoole*] Gods anger againſt ſinne, moueth him to deſtroy the things that he commanded (for his owne ſeruice) when they are abuſed by men. The reaſon is, becauſe, he cannot endure the diſhonour of his name thereby. The vſe is, to teach vs, firſt, that ſinne eſpecially of ſuch as profeſſe Gods name) is moſt odious and ougly in his ſight: ſecondly, to take heede that we vſe the outward meanes of Gods ſeruice with all reuerence, and profit rightly by them to the increaſe of all godlineſſe in vs, elſe ſhall they be taken from vs.

Verſe 2. [*The Lord hath deſtroyed*] *i.* with his mighty hand from heauen he hath ouerthrowne [*and hath not ſpared*] *i.* ſhewed no fauour or mercie in it [*all the habitations of Iaacob*] *i.* all thoſe goodly dwellings that he hath ſeated them in [*he hath throwne downe in his wrath*] *i.* in his anger for ſinne he hath laid euen with the ground [*all the ſtrong holdes of the daughter of Iudah*] *i.* all thoſe towers, bulwarkes, and caſtles that the people of the Iewes had prepared for their defence [*he hath caſt them downe to the ground*] *i.* not ſhaken them a little and ſo left them ſtanding, but vtterly defaced and waſted them [*he hath polluted the kingdom and the princes thereof*] *i.* he hath taken all priuiledges from them, & giuen the whole people of all degrees into the hands of the wicked Nations to be prophanely vſed at their pleaſure.

1 *Doctrine.* [*the Lord hath, &c.*] It is the hand of God that taketh away the flouriſhing eſtate of a kingdom, *Dan.4.26.* The reaſon is, becauſe, the power to doe ſo great a thing is in his hands alone. The cauſe that moueth the Lord thereunto is, the ſinne of the Princes and people thereof: Examples, *Egypt*, *Achabs houſe*, *Iehu* his race, whole *Iſrael* and *Iudah*; ſo is it in the flouriſhing of particular perſons. The vſe is, firſt, to declare vnto vs the omnipotent power of God, that we may tremble at it, ſo did *Daniel* teach *Nabuchadnezzar*, *Dan.4.22.&c.*

22.&c. Secondly,to teach vs the righteousneſſe of God,that dealeth not like a tyrant,but vprightly,that we may honour him in all things; ſo did *Iob.1.21.&c.* Thirdly,to let vs ſee the odiouſneſſe of ſinne,that cauſeth God to ouerturne the moſt glorious things in the world, and therefore that we muſt deteſt it, and warre againſt it all the dayes of our life.

Doctrine.[*not ſpared*] as God is full of mercie in his long ſuffering,ſo is his anger vnappeaſeable when it breaketh out againſt the ſonnes of men for their ſinnes,*Ierem.4.4.* Examples hereof,the old world,*Sodome* and *Gomorrah*,*Iſrael*,and the ſeuen Churches mentioned in the Reuelation. The reaſon is,becauſe he vſeth not to execute his iudgements till no meanes of his mercie will preuaile. The vſe is to teach vs, that we deſpiſe not his iudgements,nor abuſe his mercies, but tremble at the one,and be drawne to well dooing by the other. 2

Doctrine.[*habitations*] God depriueth vs of a great bleſſing,when he taketh from vs our dwelling places. The reaſon is,becauſe of the great commodities and contentment that come vnto vs thereby, when we enioy them peaceably; as euery mans experience can teach him in particular. The vſe is, to teach vs,firſt,to be humbled when God taketh ſuch a bleſſing from vs: Secondly,whileſt we peaceably enioy the ſame, to vſe it to the furtherance of Gods glorie, and to prayſe God daylie for the comfortable vſe thereof. 3

Doctrine.[*not ſpared*] there is no aſſurance of worldly poſſeſſions and peace, but in the fauour of God. The reaſon is,becauſe,firſt,he ruleth and diſpoſeth all things at his pleaſure: ſecondly,in his anger hee vſeth to ouerthrow theſe things. The vſe is,firſt,to reproue the vaine and godleſſe opinion of them that think the greateſt worldly ſafetie to be,in being furtheſt from zeale in religion: ſecondly, to teach vs, firſt,to ſeeke the kingdome of God and his righteouſneſſe,ſo ſhall all other things goe well with vs,*Math.6.33.* 4

Doctrine.[*ſtrong holdes*] God ouerthroweth the greateſt ſtrength that man can erect,euen at his pleaſure. The reaſon is,becauſe there is no ſtrength but of him,and from him. The 5

vſe is to teach vs, neuer to truſt in our owne valour, but ſo to vſe all good meanes of our defence, as ſtill we relye vpon the Lord for ſtrength and ſucceſſe thereby.

6 *Doctrine* [*in his wrath*] it is a marke of Gods wrath to be depriued of ſtrength, courage, or any other neceſſarie gift, when we ſtand in need of them. The reaſon is, becauſe, it is a ſigne that his hand is not with vs to giue vs that bleſſing by them, which we looked for, or heretofore haue had in them. The vſe is, to teach vs, in all things that we take in hand, to beg of God, both the thing it ſelfe, and alſo the meanes of accompliſhing the ſame.

7 *Doctrine.* [*of the daughter of Iudah*] It is the ſinne of the Church, that cauſeth the Lord to ſpoyle the ſame of any bleſſing that ſhe hath heretofore enioyed. The reaſon is, becauſe, in her obedience he hath promiſed to bleſſe her, *Deut. 28. 2.* and in her diſobedience, to take his bleſſing from her, *Deut. 28. 15.* The vſe is to teach vs, when we are depriued of any bleſſing, not to fret againſt the wicked (Gods roddes) that are the inſtruments thereof: but to acknowledge our owne ſinnes, that cauſed the Lord to ſet them on worke to ſpoyle vs, and by repentance to ſeeke reconciliation with him, ſo ſhall we enioy his bleſſings againe, or otherwiſe contentment.

8 *Doctrine.* [*ſtrong holdes*] theſe being taken away in Gods anger, teacheth vs this doctrine. It is the good bleſſing of God, to haue a kingdome, to haue ſtrong holdes, munitions, &c. for a defence againſt their enemies. The reaſon is, becauſe, they be the meanes that vſually he bleſſeth to procure outward ſafetie. The vſe is, to teach vs, carefully to prepare them againſt the time of trouble, yet neuer to reſt in them, but to depend vpon Gods bleſſing alone.

9 *Doctrine.* [*polluted*] the more that God honoureth vs with his bleſſings, the greater ſhall be our diſhonour, if we abuſe them, when he entreth into iudgement with vs for the ſame: for the reaſons, and vſe hereof, *ſee verſ. 1. Doct. 4.*

Verſe 3. [*He hath cut off in his fierce wrath*] *i.* he hath vtterly taken away in his exceeding diſpleaſure [*all the horne of Iſrael*] *i.* all

i. all the ſtrength and beautie of his people [*hee hath drawne backe his right hand*] *i.* he hath withdrawne his power and aſſiſtance [*from before the enemie*] *i.* from ſtanding by vs (as in former times) againſt our aduerſaries [*and hee burneth in Iaacob like a flame of fire*] *i.* he doth declare his diſpleaſure amonge his people, as clearely as a flame of fire that is eaſily diſcerned [*he deuoureth rounde about*] *i.* in al places and corners his conſuming hand appeareth.

Doctrine. [*horne*] Strength and honour are in the Lords diſpoſition, to be giuen, continued or taken away at his pleaſure. The reaſon is, becauſe he is the author of all things. The vſe is to teach vs, whileſt wee enioye any parte thereof, to acknowledge it to come from him, to honour him therewithal, and to take patiently the remooving thereof from vs when it ſhall pleaſe him. 1

Doctrine. [*drawne backe*] when Gods fauour is towardes vs, it is our ſhield againſt our enemies; but when he meaneth to puniſh vs, he leaueth vs vnto our ſelues: ſo dealt hee often with Iſraell, *Iudges* 2, 14. The reaſon is, becauſe, none can hurt vs, whileſt hee that is the ſtrongeſt is on our ſides; but when hee is againſt vs, wee are of no ſtrength. The vſe is, to teach vs, aboue all things to pray continually, that aboue all other croſſes, hee would neuer take his louing countenance from vs. 2

Doctrine. [*flame of fire, &c. round about*] though Gods iuſtice be ſeuere againſt ſinne in all men, yet it is moſt manifeſt in the Church, hauing ſinned againſt him. The reaſon is becauſe, firſt, all mens eyes are moſt vppon Gods Church. Secondly, God dooth declare himſelfe more in, and for his Church then all the world beſides, 3.

[*He hath bent his bowe like an enemie*] *i.* he hath prepared his armour as enemies doe, that meane to deſtroy [*hee is appointed with his right hand as an enemie*] *i.* he is ready with his power and ſtrength as one that profeſſeth enimity [*and hath ſlaine all that was pleaſant to the eye*] *i.* hee hath deſtroyed the young men, and all the flower of the people [*in the tabernacle of the daughter of Sion*] *i.* in the middeſt of his people [*he* *Verſe 4.*

hath powred out his wrath like fire] *i*. he hath abundantly and moſt vehemently declared his heauie diſpleaſure.

1 *Doctrine.* [*he hath, &c.*] Where God is angry, there is nothing to be looked for but deſtruction, and ill ſucceſſe in all things. The reaſon is, becauſe firſt, his power is no way to be matched. Secondly, his will is made hote by the ſinne of the parties that anger him. The vſe is, to teach vs, firſte, alwaies to walke in reuerent obedience vnto him, leaſte wee procure his diſpleaſure againſt vs. Secondly, when any part of his anger breaketh foorth againſt vs, to ſeeke to appeaſe him by true repentance.

2 *Doctrine.* [*his bow like*] God puniſheth ſinne in his children in this worlde as ſeuerely as if they were reprobates: Examples hereof, *Iob*, *Dauid*, yea and whole Iſraell. The reaſon is, firſt, to declare that he is not partiall, but hateth ſinne in thoſe whome he moſt of all loueth. Secondly, that it may appeare what great wrath remaineth for the vngodly, *1 Pet. 4, 17.* The vſe is, to teach vs, firſt, to admire and praiſe Gods righteouſneſſe. Secondly, to accept willingly his puniſhments laid vpon vs, knowing it to be the lot of Gods people at all times.

3 *Doctrine.* [*like an enemie*] yet not one indeed. Doctrine. Though God ſhew al outward ſignes of enimitie againſt his Church, yet his loue is euerlaſting thereunto. The reaſon is, becauſe he is no chaungeling, but loueth vnto the end, *Iohn 13, 1.* The vſe is, firſt, to declare vnto vs Gods exceeding loue to his Church. Secondly to giue vs comfort in our diſtreſſes; which is attained vnto by recounting Gods former fauours ſhewed vnto vs.

4 *Doctrine.* [*and ſhew*] Gods anger is neuer in vaine, but effecteth puniſhment vpon them with whome hee is angrie. The reaſon is, becauſe all things ſerue to accompliſh his will, and nothing can reſiſt it. The vſe is, to teach vs, to take heed that we doe not offend him, ſeeing we cannot eſcape his puniſhing hand.

5 *Doctrine.* [*pleaſant*] God regardeth not the moſt pretious things that are amongſt the ſonnes of men, in reſpect of declaring

claring his iuſtice againſte ſinne. The reaſon is, becauſe all things ſerue to his glory, and to the clearing of his equitie among his creatures. The vſe is, to teach vs, to regard well doing, & to ſhun the tranſgreſſions of his lawes aboue al earthly things.

[*The Lord was as an enemie*] *i.* in all reſpects he declared himſelfe to deale extreamely as enimies doe [*he hath deuoured Iſraell*] *i.* he hath vtterly made hauocke of the Nation of his people [*he hath deuoured al his palaces*] *i.* he hath thrown downe all thoſe goodly buildings and dwelling places that were throughout al Iudea [*he hath deſtroyed his ſtrong holds*] *i.* he hath raſed downe al thoſe bulwarkes and fortreſſes that he had builded for defence [*and hath increaſed in the daughter of Iudah ſorrow and heauineſſe*] *i.* he hath giuen his people iuſt cauſe to increaſe in all kinde of griefes, euen adding ſorrow vnto ſorrowe: for both the Hebrew wordes come from one roote, and ſignifie one thing. *Verſe 5.*

Doctrine. This often repeating of one thinge in diuers termes, teacheth vs this doctrine: It is a harde thing to perſwade Gods people rightly to iudge of, and be affected with the afflictions that are vppon them. The reaſon is, becauſe, firſt, the waies of God are high beyond the reach of the ſons of men. Secondly, we are naturally of a blind and dull diſpoſition, with much adoe brought vnto any good thing. The vſe is, to teach vs, to labour againſt our owne peruerſeneſſe, vſing all the meanes that God hath appoynted to make vs rightly affected with his plagues vpon vs, or vpon others our brethren. 1

Doctrine. [*deuoured Iſraell*] God hath no neede of any people, but all haue neede of him. The reaſon is, becauſe all are his, *Pſal. 50, 12.* and hee is able of ſtones to raiſe vp children vnto *Abraham*, *Math 3. 9.* The vſe is, to teach vs, neuer to flatter our ſelues as the Iewes did, with, *the Lawe ſhall not depart from the Prieſt*: for it is a vaine confidence, and can do vs no good, but much harme. 2

Doctrine. [*increaſed*] God will encreaſe his plagues vpon his children, where ſinne without repentance is increaſed. 3

The

The reaſon is, becauſe, he puniſheth to the end to bring thē to repentance, whereunto if more eaſie ſtripes bring them not, he will lay on his ſtripes the more heauilie. The vſe is, to teach vs, neuer to think our ſelues ſafe from afflictions (when God beginneth to correct vs) vntill we bee ſoundly conuerted from our ſinfull waies.

4 *Doctrine.* [*ſorrow*] God giueth many cauſes of ſorrowe when he puniſheth his people. The reaſon is, becauſe, firſt, hee giueth a token that hee is diſpleaſed, which is cauſe of greateſt griefe vnto Gods children. Secondly, his puniſhmentes doe vſually croſſe our affections in the thinges that they are moſt ſet vpon. The vſe is, to teach vs, firſt, to labour with our ſelues, that wee may bee affected with the croſſes that are vpon vs. Secondly to ſeeke to him alone for ſuccour in the time of our ſorowe.

Verſe 6. [*For he hath taken away the hedge thereof, as of a garden*] *i.* he hath layd it open vnto the ſpoyle, by remouing his protection from it, ſo as it cannot but bee ſpoyled as a garden that hath no hedge [*he hath deſtroied the place of his aſſemblie*] *i.* he hath throwne downe thoſe places, where his people were wont to meete for the exerciſes of religion, the Temple and the Synagogues [*The Lord vtterlie forgetteth the feaſtes and Sabbaths in Sion*] *i.* he ſeemeth to think vpon no ſuch thing, as to accuſe his people to celebrate the appointed times dedicated to his ſeruice [*and hath deſpiſed in the indignation of his wrath*] *i.* in his heauie diſpleaſure he hath declared himſelfe not to regard [*the King and the Prieſt*] *i.* the gouernors of the common wealth and teachers of the Church, which were not onely a ſigne of his fauour, but alſo the meanes of bodily and ſpirituall comfort vnto all the people.

1 *Doctrine.* [*hedge thereof*] It is the Lord alone that giueth ſafety vnto his church, or layeth his people open to ſpoylers, *Iſay. 5, 5, 6. Pſal. 80, 12, 13.* The reaſon is, becauſe all power is in his hand, to ſaue or deſtroy at his pleaſure, *Dan. 5, 18, 16* The vſe is, to teach vs, to depend wholly vppon him, ſeeking alwaies when he ſhaketh his rod ouer vs, reconciliation with him, by true and vnfained repentance.

Doctrine.

Doctrine. [*place of his assemblies*] The Temple being the most holie place in the world and yet destroyed, teacheth this doctrine; No place on earth hath any holinesse in it, or promise of continuance, farther then it is holily vsed. The reason is, because God regardeth no place further then to serue to that holie vse, whereunto he hath appointed it. The vse is, to teach vs, first, that the place maketh not men holy or prophane, but men the place: this confuteth Iudaisme in tying holinesse to the temple, and poperie thinking great holinesse to be in this, and that place. Secondly, that when we come to the places of Gods worship, there is nothing that can profite vs without the right vse of them. 2

Doctrine. [*place of, &c.*] God is angry with his owne ordinances, and laieth a curse vpon them for the sinnes of those that abuse them, *Psalm. 74. 5. 6. 7.* and *78. 95. 60. 61. Isay 1. 13.* and *6. 10.* The reason is, because God ordeined these things to bring vs to holinesse, which if they doe not, they increase our wickednesse, *2. Cor. 2. 15. 16.* The vse is, to teach vs, first, how monstrous sinne is, that peruerteth so holie things from their proper vse: Secondly, to be carefull aboue all things to vse the exercises of Religion aright, and to take them in hand with trembling and feare. 3

Doctrine. [*destroyed the place, &c. feasts and Sabbaoths*] The Church of God on earth, is not alwaies visible and apparant to the eyes of men, *Reuel. 12. 14.* The reason is, because the exercises of Religion and places thereof (which are the visible notes of a Church) are often ouerthrowne, and the Church dispersed. The vse is, to teach vs, first, that the Papists erre in making perpetuall visibilitie a note of Gods true Church: secondly, not to renounce the trueth, though the Church be ouerthrowne; for God will in his good time restore her againe, as euer he hath done. 4

Doctrine. [*despised*] when God will afflict a people, he will spoyle them of the meanes of their peace and comfort, *Isay 3. 1.* to the *5.* The reason is, because, vsually we rest too much in the outward meanes. The vse is, to teach vs, first, not to trust to any outward meanes but in God alone, who 5 1

blesseth them to those that vse them aright: Secondly, to be assured that when he depriueth vs of them, his decree is gone out against vs to punish vs: thirdly, to labour by repentance to preuent the plagues threatned to come vpon vs.

6 *Doctrine.* [*King*] It is a grieuous plague of God for a people to be spoyled of their rulers (especially being good ones) *Iudges 2.7.11.* and *19.1.2.* and to enioy them is a great blessing, *Isay 49.23.* The reason is, because, all desolation commeth with the losse of them, *Isay 3.5.* The vse is, to teach vs, first, to praise God for his blessings that we haue enioyed that way. Secondly, to pray daylie for our Prince and Rulers, that vnder them we may leade a religious and peaceable life, *1.Tim.2.2.*

7 *Doctrine.* [*Priest*] It is the heauiest iudgement that Gods Church can haue falling vpon her in this life, to be depriued of that holy ministerie which should build her in true religion, *Psal.74.9. Mich.2.6.* The reason is, because, the enioying thereof bringeth such comfort, as maketh all other afflictions easie to be borne, *Psalm.84.10.* The vse is to teach vs, first, when we enioy it, to reioice therein especially, and praise God for it. Secondly, if we want it, to seeke it where it is to be had, *2.Chron.11.16.&c.* Thirdly, where we haue it in corruption, to seeke the reformation thereof, euery man in his place, keeping within the boundes of his calling.

Verse 7. [*The Lord hath forsaken his altar*] he hath reiected the place of their daily sacrifices [*he hath abhorred his sanctuary*] *i.* he cannot endure the place where heretofore he was especially worshipped [*he hath giuen the walles and her palaces into the hands of the enemie*] *i.* he hath giuen both the strong and the delightfull places ouer to them that hate his people, [*they haue made a noyse*] *i.* with great triumph they haue showted and cried [*in the house of God*] *i.* in the place that was consecrated to Gods seruice, and appointed onlie for Gods people to come into [*as in the day of solemnitie*] *i.* euen as in the solemne feasts when the people sounded out Gods prayses.

8 *Doctrine.* [*the Lord hath*] This often repetition teacheth this

this doctrine. It is the duetie of Gods people to labour their affections, that they may be rightly touched with the losse of the outward exercises of religion. The reason is, because, first, naturally we are not moued with it, thinking it a small matter. Secondly, it should be our greateſt desire to enioy the same, *Psal. 27.4.* and *84.10.* and *132.5.* The vse is, to teach vs, first, the corruption of our nature that maketh so smal account of so incomparable a blessing. Secondly, to trie our selues what measure of religion we haue in vs, by the measure of desire we haue to enioy, and sorrow when we lose the exercises of religion.

Doctrine. [*abhorred his*] When GOD is angrie with his people, he will take from them the outward signes of his fauour. The reason is, because he would vse all meanes to humble them, and bring them to repentance. The vse is, to teach vs, to acknowledge his hand against vs for our sinnes, whensoeuer he taketh any of his blessings from vs, and to learne thereby more true and sound repentance. 2

Doctrine. [*he hath giuen*] When Gods people grow obstinate in their sinnes, he spoyleth them of all those things wherein they trust. The reason is, because he would take away all meanes of impenitencie. The vse is to teach vs, the moe blessings that God taketh from vs, to assure our selues, that we are the further from that we should be, and therefore to increase in true repentance. 3

Doctrine. [*sanctuarie, &c. walles*] When the Church is spoyled, the Common-wealth cannot goe free. The reason is, because the members of the Church are alwayes part of the Common-wealth. Secondly, the Common-wealth hath no promise from GOD to be well, but by the promise made to the Church. The vse is, to teach vs, so carefull as we are to haue the Common-wealth to flourish, to be as diligent to seeke the prosperitie of the Church. 4

Doctrine. [*he hath giuen*] The wicked could neuer preuaile against the godly, but that God giueth them into their hands; for the reasons and vse hereof, *see Chap. 1. verse 3. Doctr. 4.* 5

6 *Doctrine.* [*make a noyse*] God giueth the wicked (for the ſinnes of his people) occaſion to blaſpheme his name, and to deride his holy ordinances. The reaſon is, that he may therby prouoke his ſeruants vnto a deteſtation of their owne ſins, which gaue occaſion thereof. The vſe is, to teach vs, to be humbled and grieued, when we ſee or heare the rage of the wicked, not onely for that Gods name is diſhonoured, and his lawes violated: but alſo for that our diſobedience hath been a cauſe of their ſinnes.

Verſe 8. [*The Lord hath determined*] *i.* decreed and appointed [*to deſtroy the wall of the daughter of Sion*] *i.* to ouerthrow the defence of Ieruſalem [*he ſtretched out a lyne*] *i.* laid out in particular the maner and certaintie of her ouerthrow: ſo *2. Kin. 21. 13. Iſay 24. 11.* [*he hath not withdrawen his hand from deſtroying*] *i.* he continueth vntill he haue made a finall deſtruction [*he cauſeth the rampart and the wall to mourne*] *i.* giueth cauſe of mourning to the ſenceleſſe creatures: a figuratiue ſpeech [*they were deſtroyed together*] *i.* by a ſodain vehement deſtruction.

1 *Doctrine.* [*generally*] In that Ieruſalem is deſtroyed as well as other places, we learne this doctrine: No priuiledge can free the impenitent ſinners from the plagues that God meaneth to bring vpon them, though they perſwade themſelues otherwiſe, *Ierem. 7. 4.* The reaſon is, becauſe he is righteous, and iudgeth without reſpect of perſons, *Rom. 2. 9. 11. 12.* The vſe is, to teach vs, neuer to ſtand vpon our birth, friends, riches, multitude, ſtrength, or any other priuiledge whatſoeuer, to excuſe or defend vs in our ſinnes withall; for none of them ſhall ſhielde vs againſt Gods mightie hand.

2 *Doctrine.* [*determined*] The ruines of Kingdomes and ſtrong Cities come to paſſe only by the immutable decree of God; and not by fortune, mans power, pollicie, or any other thing, *Dan. 4. 22. 1. Sam. 15. 26. 28.* The reaſon is, becauſe, there is no power in any of his creatures, but ſo farre as he giueth it thereunto. The vſe is, to teach vs, firſt, not to thinke our ſelues able to doe any thing, but to craue the Lords

Lords assistance, whether wee be employed in the defence of our countrey, or in a lawfull quarrell against any forreine nation.

Doctrine. [*His Line*] the Lorde dooth both decree his iudgements, and also determine the measure of them, *Dan. 4,29.* The reason is, because he dealeth iustly in all things. The vse is, to teach vs, patiently to endure those afflictions that God shall lay vpon vs at any time, being assured of this, that he in wisedome disposeth them, and will not suffer them to growe in greatnes or continuance beyond that which he seeth meete. 3

Doctrine. [*wall to mourne*] the dumbe and senceleſſe creatures doe mourne according to their kinde, when we are punished in them for our sinnes, *Rom. 8,22.* The reason is, because, they suffer things contrary to their kinde, by reason of our sinnes. The vse is, to teach vs, that if wee mourne not when wee feele Gods hand vpon vs for our sinnes, wee are more blockish then the senceleſſe creatures. 4

Doctrine. [*rampart. &c.*] the sinne of men bringeth strongest things to nothing, when God calleth them to an account. Example hereof *Babel, Isay 13,19,20.* The reason is, because nothing can withstand Gods iustice, which is set on worke by sinne, to destroy vs: The vse is, to teach vs, first, how horrible a thing sinne is, that bringeth such confusion into the world: Secondly, not to trust in any outward things bee they neuer so strong. 5

Doctrine. [*together*] Gods hande preuaileth as easily against the strongest and most, as the weakest and fewest. The reason is, because, all humaine strength is nothing to him. The vse is, to teach vs, to tremble at his mighty power, and to magnifie him in the consideration thereof. 6

[*Her gates are sunke to the ground*] those strong gates that should haue kept out the enemie, are falne downe, or sunke into the bowels of the earth, and thereby free passage into the Citie is giuen vnto the aduersaries [*he hath destroyed and broken her barres*] *i.* hee hath taken all strength from the gates, that shoulde haue fortified them being shaken [*her* *Verse 9.*

Kings and her Princes are among the gentiles] i. the chiefe of her people are conſtrained to liue amoung the heathen that are enimies to religion [*the lawe is no more*] they haue no ordinarie exerciſes of religion among them [*neither do her Prophets receiue any viſion from the Lord*] they haue no more extraordinary reuelations to tell them the will of God.

1 *Doctrine.* [*gates barres*] when God puniſheth his people, he wil eſpecially deſtroy thoſe things wherein they put moſt confidence. The reaſon is, becauſe, ſuch confidence doth vſually keepe vs from true humiliation and repentance. The vſe is, to teach vs, to take heede of growing ſecure, by truſting too much vnto outward things: for if we do, God will vterly depriue vs of them.

2 *Doctrine.* [*Kings*] when God meaneth throughly to afflict a people, hee will ſpoyle them of the meanes of their peace and comfort: for the reaſons and vſe hereof, ſee *verſe. 6. Doctrine. 5.*

3 *Doctrine.* [*are among the gentiles*] when God by puniſhments ſheweth his anger againſt a people, he ſpecially plagueth their Princes and Rulers. The reaſon is, becauſe, vſually their handes are deepeſt in the ſinne; either not in ruling them aright, nor neglecting to ſee them well inſtructed; or elſe in giuing them ill example. The vſe is, to teach vs, that God is righteous in his iudgements, and ſpareth not any in reſpect of their perſons.

4 *Doctrine.* [*among the gentiles*] It is a grieuous puniſhment vnto the godly to liue with, or to ſerue them that are wicked, *Pſal. 120, 4, 5.* The reaſon is becauſe they ſhall ſee and heare many thinges that bee iuſte cauſe of griefe vnto them. Secondly, they may not freely ſpeake to the praiſe of God without rebukes or skorne. The vſe is, to teach vs, being free from this plague, to praiſe God for it, or being afflicted with it, to crie to God for the amendment of it.

5 *Doctrine.* [*Law no more*] It is a fearefull iudgement to haue the miniſterie of the word that heretofore we enioyed, taken away from vs, *Pſal. 74, 9. Mark. 6, 10, 11.* The reaſon is, becauſe, it is the greateſt meanes of comfort, and the want

of

of it, the readieſt way to the decay of all religion in vs. The vſe is, to teach vs, aboue all things in this life, to labour that we may haue the continuall benefit of it, whatſoeuer elſe we haue with it.

[*The Elders of the daughter of Sion*] *i.* the wiſeſt and graueſt of the people [*ſit vppon the ground and keepe ſilence*] *i.* are throwne downe to grow in ſorrow thereby and vtterly deſtitute of all counſell [*they haue caſt vp duſt vppon their heads*] *i.* they ſhew the greateſt ſignes of amazednesſe and ſorrow that can be deuiſed [*they haue girded themſelues with ſackecloth*] *i.* they ſhewe by their attyre how they are confounded and aſhamed [*the virgins of Ieruſalem*] *i.* the daintieſt and niceſt of all the people, the maidens [*hang downe their heads to the ground*] *i.* they which vſually looke vp and doe make much of their beautie, doe now looke downe as though they were aſhamed of themſelues. *Verſe 10.*

Doctrine. [*the Elders*] the wiſeſt of Gods ſeruants are at their wittes ende, or fall into diſpaire if they bee depriued of their hope, in the promiſe of Gods aſſiſtance, *Pſal.* 119,92. The reaſon is, becauſe, firſt, mans wiſedome is not able to ſupport vs in troubles: Secondly, if God bee not with vs in our diſtreſſes to comfort vs, he is againſt vs to puniſh vs, and then he being the ſtrongeſt, muſt preuaile. The vſe is to teach vs, firſt, what an exceeding bleſſing it is, to haue the Lords comfortable preſence with vs in our troubles: Secondly, to ſhew vs our owne weakeneſſe, if he leaue vs to our ſelues, that by the conſideration thereof, we may be humbled. 1

Doctrine. [*ſit on the ground*] bodily exerciſes doe profit to further lamentations in the day of heauineſſe, but are no part of Gods ſeruice in themſelues. The reaſon is, firſt, becauſe God is a ſpirit, and his worſhip muſt be ſpirituall, *Iohn* 4,24. &c. Secondly, God by his ſpirit affirmeth ſuch things not to profit in that kinde, 1. *Tim.* 4,8. The vſe is, to teach vs, by all outward actions to be led on to ſpirituall worſhip, elſe we abuſe him. 2

Doctrine. [*keepe ſilence*] the extremitie of Gods iudgements doe for the time ouer-whelme Gods deareſt children, 3

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in the greateſt meaſure of griefe that can be in this life, *Pſal. 63*, and *22,1*. The reaſon is, becauſe, firſt, they are vſed to feele great comfort. Secondly, they cannot beare the waight of Gods heauy hand, becauſe of their weakneſſe. The vſe is, to teach vs, firſt, not to condemne them that ſeeme to be in a deſperate caſe. Secondly, neuer to deſpaire, though we our ſelues fall in to the heauieſt condition that may be.

4 *Doctrine.* [*Virgins*] The moſt daintie ones are made to ſtoop when Gods hand is heauie vpon them for their ſinnes. The reaſon is, becauſe their daintineſſe cannot ſhield them from the croſſe, but rather maketh them the more vnable to beare it, when it commeth. The vſe is, to teach vs, not to delight too much in the profits or pleaſures of this world when wee enioy them, ſeeing they cannot helpe vs in the daye of trouble.

Verſe 11. [*Mine eyes doe faile with teares*] *i.* I weepe in ſuch abundance, that mine eyes are conſumed therewith [*my bowels are be mudded*] *i.* ſee *Chap 1. verſ 20.* [*my liuer is powred vpon the earth*] *i.* mine inward parts are molten and fall from me, [*for the deſtruction of the daughter of my people*] *i.* at the conſideration of thoſe miſeries, or breakings in pieces (for ſo the Hebrew word ſignifieth) which the Church of God (my brethren) doe ſuffer [*becauſe the infants and the ſucklings*] *i.* all degrees euen to the tender babes [*are ouerwhelmed in the ſtreetes*] *i.* are couered with calamities in the ſighte of all men.

1 *Doctrine.* [*mine eyes*] The true miniſters of God doe take the miſeries of the Church to heart, in the greateſt meaſure: Examples hereof are, *Moſes*, the prophets, Chriſt, and his Apoſtles. The reaſon is, becauſe, firſt, God hath giuen them charge ouer them, and made them ſhepherds to ſee to them. Secondly, they know, or ſhould know, beſt Gods anger for ſinne, and the tranſgreſſions of the Church. Thirdly, they muſte giue accompt for them that are committed to their charge. Fourthly, they know how deare the Church is vnto God. The vſe is, to teach vs, firſt, that good Miniſters are an exceeding bleſſing vnto the Church, and ill ones the greateſt

curſe

curſe that can be. Secondly, the Miniſters ſhould haue great knowledge in the Scriptures. Thirdly, they ſhould be moſt godly and religious aboue all others. Fourthly, the miſerie of our age is great, which hath ſo many in the places of Miniſters, that either know not their duetie to their flockes, or regard nothing but the fleeſe to feed their owne bellies.

Doctrine. [*faile with teares*] in the Propheſie *9.1.* he was 2
amazed to foreſee this, but could not weepe, becauſe the plague was not then come: which teacheth vs this doctrine: The iudgements of God do neuer thoroughly affect vs, till we feele them. The reaſon is, becauſe, till it come, we hope it may be altogether kept away. The vſe is, to teach vs, firſt, how hard our hearts be, that we may labour the more with them. Secondly, that ſharpe afflictions are neceſſarie for vs, to make vs the more pliable to Gods will.

Doctrine. [*faile*] with continuall lamentation, becauſe 3
the plague was continuall, teaching vs this doctrine. Our ſorrow, humiliation, earneſt prayer, and all other meanes of extraordinarie calling vpon God, muſt increaſe in vs, ſo long as Gods heauie hand is vpon vs. The reaſon is, becauſe God doth it, firſt, to humble vs thoroughly. Secondly, to trie our patience and hope in him. The vſe is, firſt, to reproue them that thinke once, or a little calling vpon God ſufficient. Secondly, to teach vs not to be wearie of ſuch exerciſes (which fault by Sathans ſubtiltie and our owne corruption doth eaſilie creepe in vpon vs in ſuch caſes) but to continue calling vpon him, howſoeuer it goe with vs, *Iob. 13. 15. Luk. 18. 1. &c.*

Doctrine. [*bowels bemudded*] hartie ſorrow for ſpirituall 4
miſeries diſtempereth the whole bodie: ſo was it with *Dauid*, *Iob*, and Chriſt himſelfe. The reaſon is, becauſe the bodie is (or ſhould be) ſeruant to the ſoule. The vſe is, to teach vs, that in our ſorrowes in afflictions for ſinne, we are farre ſhort from that we ſhould be, vntill we come to this meaſure.

Doctrine. [*liuer powred out*] The ſorrowes of the ſoule (if 5
they be extreame) will eaſilie conſume the bodie. The reaſon is, becauſe the bodie receiueth his cheefulneſſe or heauineſſe

neſſe from the diſpoſition of the ſoule. The vſe is, to teach vs, ſo to labour againſt the hardneſſe of heart, as we be not ouercome with the contrarie, for Sathan will vſe all his ſleightes, to haue vs in the one extremitie or the other.

6 *Doctrine.* [*for the deſtruction*] a liuely member is grieued with the hurt of the bodie, or any member thereof. The reaſon is, becauſe, of that fellow-feeling which the ſpirit of God vniteth his people one to another withall. The vſe is, firſt, to reproue them that regard no more, ſo that they and theirs be ſafe, as being farre from liuely members: Secondly, to teach vs, to enquire after the eſtate of others, and mourne with them that are in miſerie, ſo did that good Courtier *Nehemiah*, 1.2.4.

7 *Doctrine.* [*daughter of my*] the miniſters of God ſhould haue a tender affection to the members of the Church, as a man hath to his daughter. The reaſon is, becauſe they are (or ſhould be) their ſpirituall fathers, begetting them (or at the leaſt) nouriſhing them with the word of trueth in Chriſt Ieſus, *1.Cor.4.15. 1.Pet.1.3.4.* The vſe is, firſt, to reproue them (as being farre from miniſters fitted to that worke) who in a proud maner do diſdaine to vſe kindlie the ſheepe of Chriſt Ieſus. Secondly, to teach all that be miniſters to labour more and more with themſelues to be thus louingly affected, which will appeare by their diligence in publique teaching, and priuate perſwaſion vnto knowledge and obedience.

8 *Doctrine.* [*infants, &c. ouerwhelmed*] there is no outward thing ſo much cauſe of ſorrow, as the miſeries laide vpon our children in our ſight. The reaſon is, becauſe naturally we pittie young children more then others. The vſe is, to teach vs, firſt, whenſoeuer any ſuch afflictions are vpon vs, to conſider how deteſtable a thing ſinne is, which cauſeth the Lord to puniſh it in our tender young infants: Secondly, ſo deſirous as we are to ſeeke the good of our Children in this life, to be ſo carefull to ſhunne ſinne, and to walke in the obedience to Gods commaundements, *Ier.32.39.*

9 *Doctrine.* [*in the ſtreets*] the puniſhments that God layeth vpon his children are vſually in the ſight of others. The

reaſon

reaſon is, becauſe he will ſhew his glorie in all his workes, *Iohn 9.3. Luke 13.3. 1.Cor.10.11.* The vſe is to teach vs, firſt, to profit by all the puniſhments that we reade of here, or ſee to be laide vpon others. Secondly, to perſwade others to make profit of thoſe afflictions which we our ſelues doe feele.

[*They haue ſaid*] *i.* the young children asked [*to their mother*] *i.* of their mothers that ſhould feed them [*where is wheat and wine*] *i.* our neceſſarie foode to refreſh vs [*when they were ouerwhelmed*] *i.* throwne downe with miſeries [*as the ſlaine in the Citie*] *i.* euen as thoſe that by the ſword haue their life taken from them [*while their ſoule powred out it ſelfe*] *i.* whileſt their breath went out of their bodies, that the cauſe of their death might be the more manifeſt [*into their mothers boſome*] *i.* as it were giuing them their liues againe, ſeeing they yeeld them no foode to preſerue them aliue. *Verſe 12.*

Doctrine. [*where is*] It is the greateſt griefe that can be, to haue them whom we would gladly pleaſure, ſeeke that at our hands, which we cannot help them vnto. The reaſon is, becauſe it croſſeth both our affections, and theirs, who are deare vnto vs. The vſe is, to humble vs, when it is our ſhare; becauſe God ſheweth vs, that he is angrie with vs, in denying vs power to doe that good which we would gladly doe. 1

Doctrine. [*when they were*] when GOD would haue vs profit by any work of his, he will let vs ſee the true cauſe of it. The reaſon is, becauſe, elſe we are ſo dull and blinde, that we cannot diſcerne it rightly. The vſe is, firſt, to mourne when we perceiue our ſelues vnable or vnwilling to ſearch out the workes of the Lord: Secondly, to aſcribe all puniſhments to his iuſtice for ſinne, and all bleſſings to his meere mercie; ſo ſhall we be ſure to iudge rightly in the generall. 2

Doctrine. [*mothers boſome*] the griefe that is ſeene with the eye, is the heauieſt vnto vs of all other things that fall vpon our friends. The reaſon is, becauſe, the ſight is the ſharpeſt of the ſenſes, and carieth things with deepeſt impreſſion into the heart. The vſe is, to teach vs, when we behold the miſeries of others, to be eſpecially grieued therewithall. 3

4 *Doctrine.* When God meaneth to humble vs, he will vſe moſt effectuall meanes to bring it to paſſe. The reaſon is, becauſe he knoweth that our dulneſſe and hardneſſe of heart is not elſe mollified. The vſe is, to declare vnto vs his exceeding loue to vs, that vſeth all the meanes that he may, to doe vs good.

Verſe 13. [*What thing ſhall I take to witneſſe for thee*] *i.* what example may I ſet before thine eyes [*what thing ſhall I compare to thee*] *i.* whereunto ſhall I liken thee in this thy miſerie [*O virgin daughter Sion*] *i.* O people of God moſt deare vnto me, whoſe caſe I highly tender [*that I may comfort thee*] *i.* that I may doe thee good [*for thy breach is great as the ſea*] *i.* thy miſeries are large, deep, and violent, for ſo is the breach, that the ſea maketh into the bankes thereof [*who can heale thee*] *i.* what meanes in the world can doe thee good? As if he ſhould ſay, in all likelyhood thou art in a deſperate caſe, paſt all help, being ſuch a mirrour of Gods heauie iudgment, as neuer was before thee.

1 *Doctrine.* [*what thing*] It is the greateſt griefe that can be, to fall into a trouble that hath not been laide vpon other before. The reaſon is, becauſe it eaſeth griefe, to thinke that others haue been in the like caſe, whereas by the contrarie, it is aggrauated. The vſe is, to teach vs, firſt, in all our troubles to ſearch out whether the godly haue felt the like, and to be comforted by it; this is vſuall in the ſcriptures: Secondly, though we cannot finde an example like ours; yet is it no cauſe of deſpaire, ſeeing it was the caſe of Gods people in this place.

2 *Doctrine.* [*ſhall I*] Gods miniſters muſt be ſtudious in the word, to find out euery thing that may fit the Churches preſent condition, *Iſay 50.4. Mat. 13.52.* The reaſon is, becauſe the neede of the Church in generall, and of each member in particular, is ſuch, now for doctrine, then for reproofe, otherwhile for inſtruction, and after that for comfort, as (oftentimes) if the miniſters lips doe not preſerue knowledge preſently to fit that turne, the oportunitie paſſeth, and great harme commeth thereby. The vſe is, to teach vs, firſt, that all miniſters

miniſters muſt be learned, wiſe, & godly, elſe they cannot do this duety in any tollerable meaſure: ſecondly, it is a duety of great waight and care to bee a miniſter: and therefore they that make inſufficient ones, and thoſe that accept of the calling being not qualified thereunto, doe commit a great ſinne againſt God, and againſt his Church, and againſt their owne ſoules.

Doctrine. [*that I may comfort thee*] and yet it was as heauie a ſpeech as could be vttered: wherby we learne two doctrines. Firſt, hardeſt ſpeeches from the mouth of the miniſters, be often moſt profitable, yea euen to the afflicted, if they be not ſufficiently humbled. The reaſon is, becauſe, our ſinnes are like a feſtered ſore, that needeth ſharp corroſiues, or like a diſeaſe ſticking faſt in the partes of the body, that needeth a ſtrong purgation. The vſe is, to teach vs, that it is a neceſſary part of a miniſters office, to rake in the conſciences and launce the depth of the hearts of his hearers. 3

Doctrine. [*that I may comfort thee*] the ſecond doctrine. That miniſter loueth vs beſt, that dealeth moſt plainely with vs. The reaſon is, becauſe plaine reproof doth vs more good, (if wee haue grace to take it aright) then ſmooth ſpeeches can doe. The vſe is, to teach vs, to be contented with ſuch a miniſtery, yea to deſire it, if we would be found Chriſtians. 4

Doctrine. [*as the ſea*] the viſible eſtate of the Church of God may come to bee of a deſperate condition, euery way vexed more and more. The reaſon is, becauſe God vſeth to ſhew his mighty power in deliuering it from ſuch a ſtraight. The vſe is, to teach vs, not to be diſmaied when it doth come to ſuch an exigencie, but to learne to be humbled by it. 5

Doctrine. [*who can heale thee*] as if he ſhould ſay, there is no helpe for thee, but from God alone: *doctrine*, God often afflicteth his people, vntill they bee brought to ſee euidently that there is no helpe for them, but in him alone. The reaſon is, becauſe elſe we aſcribe ſome part of our deliuerance to the ſecond cauſes. The vſe is, to teach vs, in any extremitie, neuer to reſt vpon them (howſoeuer wee may vſe them as inſtruments) but vpon God alone. 6

7 *Doctrine.* [*O virgins, &c.*] In all our reproſes we muſt labour to let it appeare, that they proceede from a loue in vs, and a care of their good, whome we doe reproue. The reaſon is, becauſe elſe ſhal we haue no comfort in it, if they hate vs for it, nor they profit by it, though they take it well, ſeeing they will iudge it to come from malice. The vſe is, to teach vs, before we reprooue, to examine our hearts, and to find them vpright, or elſe to lay our hands vpon our mouthes.

Verſe 14. [*Thy Prophets*] *i.* thoſe that profeſſe to be thy guides and inſtructours, vpon whome thou haſt relyed [*haue looked out vaine and vnſauory thinges for thee*] *i.* things that haue neither ſubſtance nor taſte of goodneſſe in them: as for example, peace, and plentie, when God threatned them the contrarie, *Ierem. 28, 2.* [*and they haue not diſcouered thine iniquitie*] *i.* they haue not plainely told thee of thy ſinnes, and conuinced thee of them [*to turne away thy captiuitie*] *i.* to bring thee to repentance, that thou mightest haue preuented Gods iudgements [*but haue looked out for thee*] *i.* haue ſolemnelie (as the name of the Lord) taught thee [*heauie prophecies of vaine things*] *i.* matters hard for thee to beare, and yet ſuch as ſhall doe thee no good; ſuch was their perſwaſion to warre againſt the *Chaldeans* to the vttermoſt [*and cauſes of baniſhment*] *i.* the obedience whereunto was the readieſt way to bring you out of your land, and from all the bleſſings which you did there enioy.

1 *Doctrine.* [*Prophets*] Falſe teachers are as grieuous a plague, as can be laide vpon a people. The reaſon is becauſe they bring with them ineuitable deſtruction, *Matth. 15, 14,* in which reſpect God commaunded that they ſhould dye the death, *Deut. 13, 5.* and *18, 20.* they are diſcerned by teaching things contrarie to the reuealed will of God, *Matth. 24, 11, 24.* and *2. Pet. 2, 1.* The vſe is, to teach vs, firſt, that that people is in a fearefull caſe, which haue ſuch thruſt vppon them, and true Paſtors taken from them. Secondly, to trie the ſpirits, *1. Iohn. 4, 1.* which we cannot doe, except we bee skilfull in the worde of God, which is the touchſtone of this triall. Thirdly, it is not ſufficient that our teacher bee a lear-

ned man, for he may be a falſe Prophet.

Doctrine. [*thy*] they that refuſe to receiue the true mi- 2
niſters, God will giue them ouer to bee ſeduced by falſe teachers and to beleeue lyes, 2. *Chron* 36, 15. *Pro* 1, 24, *&c.* 2 *Theſſa.* 2, 10, 11, 12. The reaſon is, becauſe, it is Gods righteous iudgement to puniſh diſobedience, with that which is embraced in ſtead of his commaundement, *Rom.* 1, 28. The vſe is, to teach vs, firſt, that the great contempt of Gods word and true miniſters in this lande (without exceeding repentance) muſt needes be puniſhed with all kinde of illuſions, as Poperie, &c. which iudgement we ſee to haue gotten a great hand alreadie: Secondly, if wee looke to bee freed from his iudgement, that we yeeld to the whole trueth (ſo farre as it is reuealed vnto vs) both in iudgement and practiſe. Thirdly, that true teachers of Gods word being diſgraced, are not to be diſamaied, though hirelings and time-ſeruers be receiued in their ſteades, ſeeing it was the lot of the Prophets, Chriſt, and his Apoſtles.

Doctrine. [*vaine and vnſauorie*] It is a certaine note of a 3
falſe Phrophet, to ſpeake ſuch things in the name of the Lord as are vntrue and maſalledged to pleaſe the carnall deſires of the people, *Iere.* 14, 13, 14, 15, 23. throughout. The reaſon is, becauſe whom God ſendeth, them he furniſheth with the word of truth: but Sathan putteth a lying ſpirit in the mouth of them that he ſtirreth vp to be ſeducers. The vſe is, to teach vs, to take heede we be not ſeduced by ſuch: they are diſcerned by theſe and ſuch like ſpeeches. All is well, wee are the moſte reformed Church that was ſince the Apoſtles times; many are too preciſe; mē may take libertie of paſtimes on the Lords Sabboth; it is a ſmall fault or none to ſweare by faith, &c. all men that will profeſſe in name to bee Chriſtians, are to be receiued vnto the Sacraments, and ſuch like.

Doctrine. [*not diſcouered*] It is not ſufficient for a true mi- 4
niſter, not to flatter, &c. but hee muſt alſo diſcouer the peoples ſinnes vnto them, by particular ripping vp of ſinne, and applying it to the conſciences of his hearers, ſo did the true teachers euer, *Ezech.* 13, 4. and 1. *Kings* 18, 18. *Matth* 3, 7

Luke

Luke.3,8,&c.Matth.14,4. The reason is, because, if the doctrine be onely generall, men will misapply it, and alwaies turne it vpon others, saying, he touched such a man, and such a man to day, &c. The vse is, first, to reproue those teachers that doe not deale sharpely, either for feare of displeasure, or because themselues are some way infamously guiltie. Secondly, to reproue those heartes, as men not led by the spirit of God, that cannot endure particular reproofe, but will set themselues againste the reprooуers, vexing them by all meanes.

5 *Doctrine.* [*to turne away*] the onely way to auoide Gods plagues, is gladly to suffer our selues bitterly to be reproued by Gods ministers. The reason is, because it is the meanes that God hath appointed to bringe vs to the sight of our sinnes, and so to true repentance. The vse is, to teach vs, first, that they who cannot endure this course, can looke for nothing but Gods heauie hand, to be euery way stretched out against them: Secondly, if we looke for Gods fauour, to vse all meanes that we may haue such teachers.

6 *Doctrine.* [*causes of banishment*] the falsehood that is taught by false Prophets, and beleeued by a seduced people, is the cause of all Gods punishmentes that light vpon them. The reason is, because the teaching and beleeuing of error, is the fountaine of all those sinnes, for which God vsually punisheth the sonnes of men. The vse is, first, to reproue the false opinion of the wicked, that charge true ministers and their doctrine to be cause hereof, *1.King.18,17,&c.* Secondly, to teach vs, so desirous as wee are to escape Gods iudgements, to be so carefull to teach, beleeue, and liue according to the truth of God.

Verse 15. [*All that passe by the way*] *i.* all sortes of infidels and enemies [*clap their hands at thee*] *i.* make a wonderment to behold thee [*they hisse and wagge the head vpon the daughter of Ierusalem*] *i.* they scorne and deride the people of God, *1.Kings 9,8.* and *2.Kings 19,21.* [*saying,is this the City that men call the perfection of beautie*] *i.* is this, whose walles are broken downe, whose houses are burned, whose people are slaine

ſlaine and famiſhed, that Citie that was ſaid to want nothing that might increaſe her renown [*& the ioy of the whole earth*] *i.* where nothing was wanting that might delight any man.

Doctrine. [*all that paſſe by*] God is wont to whippe his children for their ſinnes, by the multitude of vnbeleeuers that hate the trueth, *Iſay 10.5.6. Iere.25.9. Exod. 1.13.14.* Examples hereof are many in al ages. The reaſon is, becauſe, firſt, they will not doe that work of God negligently, and ſo ſhall we be the more affected with it, and the better humbled: Secondly, God will thereby keepe his people from familiaritie with the wicked: Thirdly, that his loue to vs may appeare, in burning the rodde vpon our repentance. The vſe is, to teach vs, firſt, that it is the lot of the godly to be puniſhed by the wicked: ſo was Chriſt, ſo were the Prophets, and Apoſtles, thē let vs look for it, & not murmur at it, nor ſhrink from the trueth for it: ſecondly, that ſin is a moſt ougly thing in Gods ſight, that cauſeth him to deale ſo ſeuerely with his deereſt childrē: thirdly, that we take heed of being in league with the wicked, for they are our enemies & muſt ſcourge vs. 1

Doctrine. [*clappe their hands*] it is a propertie of a wicked heart, to inſult ouer the diſtreſſed, whom we ſhould pittie and relieue, *Pſal 35.15 &c.* and *79.4.* ſo did *Nabal, 1.Sam. 25.10.11.* ſo did *Shemi 2.Sam. 16.7.8.* ſo dealt they with Chriſt, *Math. 27.39. &c.* The reaſon is, becauſe they doe not thinke that euer the like can fall vpon themſelues. The vſe is, to teach vs, firſt, the vileneſſe of our nature, that hath no more remorſe in it towards them in miſerie: Secondly, to looke for no better from the hands of prophane perſons: Thirdly, to praiſe God that giueth a pittifull heart vnto his ſeruants, euen towards their enemies, *Pſal.35 13.14.* 2

Doctrine. [*they hiſſe and wagge, &c. ſaying*] the wicked ſeeing the godly afflicted, take occaſion thereby to blaſpheme God and his trueth, *Pſalm. 74.10.18.* and *2.Kings 18.30. 35.* and *19.1.2. &c.* The reaſon is, becauſe they think, firſt, that they ſhall neuer flouriſh againe: ſecondly, that they are the greateſt ſinners, becauſe they are moſt puniſhed. The vſe is, to teach vs, firſt, not to condemne men, or their 3

religion, becauſe of their afflictions. Secondly, that ſeeing the wicked doe vſually reuile the Lord and his trueth, when they abuſe vs, therefore let vs patiently beare it, knowing that he, whoſe cauſe it is, will reuenge it.

4 *Doctrine.* [*perfection of beautie and ioy*] there only is true ioy and excellencie, where Gods trueth is rightly preached, and his name called vpon, *Pſalm. 50.2. Iſay 23. Ezech. 47. 8.9.12.* The reaſon is, becauſe they are the vſuall ſignes of Gods fauourable preſence. The vſe is, to teach vs, firſt, to take heed that we be not drawne from the vſe of theſe things for loue of peace, riches, libertie, or life it ſelfe; ſeeing they be the chiefe, and all other nothing without them Secondly, to bewaile the loſſe thereof when ſoeuer we be depriued of them, aboue the loſſe of any other thing in this life.

Verſe 16. [*All thine enemies*] *i.* all ſortes of people that hate thee, [*doe open their mouth against thee*] *i.* ſpeak largely and freely to thy diſhonour [*they hiſſe and gnaſh their teeth*] *i.* they mocke and diſdaine thee [*ſaying, we haue deuoured it*] *i.* we haue now made the Iewes paſt euer being a Nation againe, [*certainly, this is the day we looked for*] *i.* we haue long hoped and laboured to ſee this day [*we haue found and ſeene it*] *i.* we haue now at the length attained vnto it.

1 *Doctrine.* [*all thine enemies*] the wicked will ioyne together to vexe the godly, though otherwiſe they be enemies one to another, *Pſal. 2.2.* Examples hereof *Luk. 23.12.* The reaſon is, becauſe they hate nothing, neither any perſons ſo much, as the trueth and the profeſſors thereof. The vſe is, to teach vs, firſt, that the greateſt part of men ſhall alwaies be againſt the godly, and therefore let vs not be carried with the multitude: Secondly, not to truſt the friendſhip of the wicked.

2 *Doctrine.* [*opened their mouth*] It is a ſpeciall propertie of the wicked, to rayle at the godlie, *Matth. 5.11.12.* The reaſon is alleaged by our Sauiour Chriſt, *Matth. 12.34.* The vſe is, to teach vs, how to diſcerne of a wicked man, and to take his reuylings patiently: Secondly, to take heed that we be not tainted with ſo vyle a fault, as GOD hath made a marke

a marke of a wicked man.

Doctrine. [*we haue denoured, &c.*] the wicked be often 3
ſo inflamed with malice againſt the godly, as nothing will ſatisfie them but their blood, *Pro.1.11.16.&c. Pſal.79.2.3.* The reaſon is, becauſe they think to haue reſt when they are dead, which they cannot haue whileſt they ſee them liue, *Eſth.3.5.&c.* The vſe is, to teach vs, firſt, that bloodie cruelty being the property of the wicked, we muſt labour to be farre from that diſpoſition: Secondly, to looke for all miſchiefe from the wicked that they can accompliſh againſt vs.

Doctrine. [*this is the day*] in that once they did beare 4
great ſhew of friendſhip to them, and now ſo cruellie deale with them, we learne this doctrine. Though the wicked doe alwaies hate the godly, yet they will often diſſemble friendſhip, and ſhew forth their malice onely, when they haue opportunitie thereunto, *Pſalm.5.9. Amos 1.9.* The reaſon is, becauſe they are wiſe in their owne generation, and can wait their beſt aduantage. The vſe is, to teach vs, firſt, neuer to truſt the faire ſhew of a prophane man, but ſo to behaue our ſelues, as we be ſtill aware of him: Secondly, that it is neceſſary the godly ſhould now and then fall into troubles, that their diſſembling friends may be diſcouered.

[*The Lord hath done that which he had purpoſed*] *i.* the *Verſe 17.*
Lord hath brought to paſſe all that he had decreed to doe vnto thee [*he hath fulfilled his word*] *i.* accompliſhed his threatnings [*that he had commaunded of olde time*] *i.* which he had commaunded his Prophets to teach, and his whole Church to make vſe of: as namely, *Leuit.26.24.* [*he hath throwne downe and not ſpared*] *i.* euery where ouerthrowne and ſhewed no fauour in it [*he hath cauſed thine enemie to reioyce ouer thee*] *i.* ſatisfied their deſire vpon thee to the full, [*and ſet vp the horne of thine aduerſaries*] *i.* giuen them that hate thee great ſtrength and might.

Doctrine. [*the Lord hath done*] *i.* It is the hand of GOD 1
that worketh all the afflictions which fall vpon his Church. This doctrine we had often before, the bookes of *Ioſhua*, *Iudges*, and *Kings*, are full of examples of it. The reaſon is,

becauſe, firſt, he is almightie, and doth all things. Secondly, he loueth his people, and letteth nothing betide them, but that which ſeemeth good vnto them. Thirdly, he hath the commandement of all creatures. The vſe is, to teach vs, firſt, to learne to feare, and obey him eſpecially, in whoſe fauour nothing can hurt vs. Secondly, that in all afflictions we looke vnto him that ſtriketh, and examine our ſelues what cauſe we haue giuen him. Thirdly, to ſeeke reconciliation with him by true repentance, ſo ſhall the meanes that are againſt vs, be imployed for vs.

2 *Doctrine.* [*that he purpoſed*] Euery thing that the Lord determineth ſhall ſtand, and come to paſſe, whoſoeuer be againſt it. The reaſon is, becauſe he is ſo powerfull and conſtant, that nothing can alter him, or diſſwade him. Obiection: How is he then ſaid ſo often to repent? Anſwere, that is not in his purpoſes, but in the performance of his promiſes, and his threatnings, which are alwaies vttered with condition. The vſe is, to teach vs, firſt, that his promiſes and his fauourable aſsiſtance (we beleeuing therein) ſhall alwaies ſtand by vs, to aſsiſt vs in all diſtreſſes. Secondly, that the iudgements threatned in the word againſt the impenitent, ſhall certainly light vpon them.

3 *Doctrine.* [*fulfilled his word*] *i.* Gods purpoſes (as farre as they are for vs to know) are reuealed in the word, and no where els to be ſought. The reaſon is, becauſe it is called his will, according whereunto if any man ſpeake not, it is becauſe there is no trueth in him. The vſe is, firſt, to reproue them that ſay, who can tell Gods will? Secondly, to teach vs, with all diligence to ſearch the Scriptures, and to reſt onlie thereupon, ſeeing it is the certaine will of God.

4 *Doctrine.* [*his word*] So much of Gods purpoſes as men may take knowledge of, or enquire after, is reuealed in the written word of GOD. The reaſon is, becauſe, the ſecret things belong vnto the Lord (as he ſaith by *Moſes*, *Deut.*) and thoſe that be reuealed to vs and our children. The vſe is, firſt, to reproue the Anabaptiſts that looke for reuelations beſides the word. Secondly, to teach vs, that we neuer purpoſe

poſe well, but when we haue our warrant from the word.

Doctrine. [*commaunded*] God ſetteth nothing downe in his word, but that he will haue taught by his Miniſters, and learned by his people. The reaſon is, becauſe, whatſoeuer is written, is written for our learning, *Rom. 15, 4.* The vſe is, to teach vs, that no parte of the Scripture is needeleſſe to bee knowne, or a ſtory onely and no more to bee made of it, but of neceſſarie and profitable vſe to eurey particular Chriſtian. 5

Doctrine. [*of olde time*] GGD often deferreth the performance of his promiſes, and threatnings, till they ſeeme either to be forgotten, or in reaſon neuer like to come to paſſe, and yet they are accompliſhed in their time. The reaſon is, beauſe, firſt, he will thereby trie the conſtancie and patience of his children. Secondly, that he might ſuffer with long patience the vſeles ordained to deſtruction, *Rom. 9, 22.* The vſe is, to teach vs, neither to diſpaire of the promiſes, nor thinke the threatnings ſhall neuer bee accompliſhed, but to make a certaine accompt of them, as if they were preſent, ſeeing nothing thereof ſhall fall to the ground. 6

Doctrine. [*throwne downe and not ſpared*] as God is full of mercie in his long ſuffering: ſo is his anger vnappeaſeable, when it breaketh out againſte the ſonnes of men for their ſinnes: for the reaſons and vſe hereof, ſee *verſ. 2. Doct. 2.* 7

Doctrine. [*he hath cauſed the enemie*] The aduerſaries of Gods children can doe nothing againſt them, till God arme them thereunto: for the reaſons and vſe hereof, ſee *Chap. 1. verſ. 5. Doct 4.* 8

Doctrine. [*reioyce*] It is the propertie of the wicked, to triumph exceedingly, when they haue any hand againſt the godly: for the reaſons and vſe hereof, ſee *verſ. 15. Doct. 2.* 9

Doctrine. [*ſet vp*] GOD often ſuppreſſeth the godlie in this life, and aduanceth the wicked: for the reaſons and vſe hereof, ſee *Chap 1. verſ 5. doct.* 10

[*Their heart crieth againſte the Lorde*] *i.* they ſet their whole power to deuiſe blaſphemie againſte God; for ſo it muſt be tranſlated, and interpreted, referring it to the aduer- *Verſe 18.*

ſaries, and making it a reaſon to cauſe the Church to pray, in hope to bee heard: ſee the *Anyticall table* [*O wall*] *i.* O all people within the wall; a figuratiue ſpeech [*of the daughter of Sion*] *i.* the Children of Gods Church [*Let teares runne downe lik a riuer day and night*] *i.* weep continually, in great abundance [*take thee no reſt*] *i.* giue not ouer [*neither let the apple of thine eye ceaſe*] *i.* Let thine eyes neuer ſtay from ſending out teares.

1 *Doctrine.* [*againſt the Lord*] whatſoeuer the wicked doe againſt the godly, it is donne indeede againſt the Lord himſelfe, *Matth. 25, 40. Acts. 9, 4.* The reaſon is, becauſe, firſt, God eſteemeth them as the apple of his eye, *Zacha 2, 8.* being one with him in Chriſt, *Iohn 17, 20.* Secondly, the wicked doe all of hatred to our religion, and not for our ſinnes. Thirdly, they are ſet on worke in deſire to ſatisfie their owne affection, to the exceeding breach of Gods lawes. The vſe is to teach vs, firſt, that they ſhall be ſure not to proſper: ſo it was ſaid and donne in the like caſe, *2. Kings 19, 32.* well it may be that they ſhall preuaile, till our ſinnes bee throughly puniſhed, but no longer: Secondly, to pray feruently for patience, and to hope for deliuerance in Gods good time.

2 *Doctrine.* [*O wall*] in ſpeaking to the wall when he meaneth to ſpeake to them, we learne this doctrine. The ſenceleſſe creatures are often more moued, when God ſheweth his anger, then wee are. The reaſon is, becauſe, firſt, there is no corruption in them, but by our ſinnes: ſecondly, wee are made by ſinne more blockiſh then any creature beſides. The vſe is, to teach vs, firſt, to be aſhamed, and humbled, that are ſo vntoward: ſecondly, to aſſure our ſelues that no excuſe will ſerue, ſeeing the dumbe and ſenceleſſe creatures ſhall beare witneſſe againſt vs, *Iſay 1, 2. Deut 32, 1. Mich 6, 1, 2 &c.* Thirdly, to take great paines with our ſelues, to labour our affections to goodneſſe; otherwiſe wee ſhall profit but a little.

3 *Doctrine.* [*wall*] when the aduerſaries impugne the truth, all the members of the Church ought to crie vnto God earneſtly. The reaſon is, becauſe, Gods glory ought to be deare

vnto

vnto all: Secondly, it concerneth all that looke for any portion in the truth: Thirdly, the Spirit that giueth ſymphathie to euery member of the bodie, and to all betweene them and the head, perſwadeth and directeth thereunto. The vſe is, to teach vs, to take to hart the caſe of the whole Church more, then our owne, and Gods glory moſte of all, ſo did *Moſes Exod 32,32.* and *Paule Rom 9,3,&c.*

Doctrine. [*let teares*] grieuous affliction ought to bringe vs to exceeding ſorrow for ſinne. The reaſon is, becauſe grieuous puniſhments doe argue the heynouſnes of our offences. The vſe is, to teach vs, the more wee are puniſhed, the more earneſtly to labour with our owne hearts to increaſe lamentation in them. 4

Doctrine. [*no reſt*] wee muſt not bee wearie of vſing the meanes of continuall repentance. The reaſon is, becauſe we doe ſinne continually. The vſe is, to teach vs, that true repentance ſtandeth not in a fit of ſorrow or prayer, and ſo an end: but in a continuall performance of thoſe dueties, euery day in better manner then other. 5

Doctrine. [*neither let*] he that will doe his duety in Gods ſeruice aright, muſte not giue place to his owne affections. The reaſon is, becauſe they muſt be ſubdued in ſpirituall exerciſes, elſe they either taint, or wholie defile all that is taken in hand. The vſe is, to teach vs, to trie our ſelues how much we haue profited in godlineſſe, by examining what rule wee haue ouer our affections. 6

[*Ariſe, crie in the night*] *i.* when others ſleepe, declare and ſhew forth thy lamentations [*in the beginning of the watches*] *i.* in the quiet of the night, when men are in a deepe ſleepe, that ſo thou maiſt haue the leſſe diſturbance [*power out thine heart like water before the face of the Lorde*] *i.* vtter vnto the Lord thine owne heart in greateſt aboundance [*lift vp thine handes towards him*] *i.* declare by all ſignes thy deſire to bee heard [*for the life of thy young children*] *i.* to ſee if hee will ſpare thy tender babes [*that are ouerwhelmed with hunger in the corners of all thy ſtreetes*] *i.* that are ſtarued and ſo dye in euery place of the citie. *Verſe 19.*

Doctrine

1 *Doctrine.* [*night &c. watches*] we muſt vſe all the meanes we may, to fit vs to prayer, and to helpe vs to continue in it without diſturbance. The reaſon is, becauſe elſe we performe it very vntowardly, ſuch is the difficultie of it & our corruption. The vſe is, to teach vs, not to enter raſhlie vpon ſo high an action, but with all circumſpection and watchfulneſſe ouer our owne corruption, and Sathans ſleights.

2 *Doctrine.* [*heart*] Our praiers muſt bee feruent, or they will not be regarded. The reaſon is, becauſe, God is of ſuch maieſtie, as hee looketh for all earneſtneſſe in our petitions. The vſe is, firſt, to reproue the common manner of praying with lip labour onely, as a matter highly offenſiue in the ſight of the Lorde. Secondly, it teacheth vs neuer to vndertake that great action, but with all carefull preparation and diligent attention vnto it,

3 *Doctrine.* [*young children*] in that one of the miſeries, which is moſt pathetical, is named, we learne this doctrine. Gods Miniſters muſt vſe the moſt forcible reaſons that can be deuiſed, to perſwade vnto godlineſſe. The reaſon is, becauſe all the meanes that can bee vſed, are ſcarce ſufficient to perſwade vs, ſuch is our dulneſſe. The vſe is, to teach vs, that Miniſters ought to bee men of great skill, and dexteritie in perſwading, elſe they ſhall do little good.

Verſe 20. [*Behold O Lorde and conſider to whom thou haſt don this*] *i.* O Lord regard thoroughly our great miſeries, and weigh with thy ſelfe that thou haſte not donne thus to the heathen that know not thy name, but to thine owne people [*ſhall the women*] *i.* ſhall the moſt compaſſionate, and the moſt quezie ſtomached [*eate their fruite*] *i.* feede vpon their owne children [*children of a ſpan long*] *i.* being moſt tender and little [*ſhall the Prieſt and the Prophet*] *i.* the ordinarie Miniſters, and thoſe that are extraordinarilie raiſed vp by thine owne hand [*bee ſlaine in the Sanctuarie of the Lord*] *i.* be killed in that place dedicated to holie vſes, where they doe diſpence thine owne ordinances?

1 *Doctrine.* [*O Lord*] they were in a deſperate caſe, and ye pray for helpe, whereby wee learne this doctrine. The onelt

way

way of remedie in our greateſt miſeries, is to call vpon GOD in feruent praier. The reaſon is, becauſe, firſt, it declareth that we are humbled, and our pride broken, in confeſſing no power to be in our ſelues, and ſeeking help elſe where. Secondly, he is of greateſt power, and none els can help vs. Thirdly, he will haue all the glorie of our deliuerance, *Pſal. 50. 15.* The vſe is, firſt, to reproue many ſortes of offendors, as Atheiſts, that doe not acknowledge Gods hand in their miſeries; Idolaters, that ſeeke helpe of others then God himſelf; Infidels, that ſeeke to Sorcerers, or Witches: thoſe that relie ſo much vpon men, and thoſe that pray coldly or careleſlie. Secondly, that we muſt not giue ouer praier, though our caſe ſeemeth moſt deſperate, but be the more earneſt therein.

Doctrine. [*behold and conſider*] by this vehement kind of 2
ſpeeche we learne this doctrine: In right praier vnto God, the frame of our words muſt be according to our affection. The reaſon is, becauſe, the heart chiefly doth pray, and ſendeth out words according to the abundance of it, els is there hypocriſie. The vſe is, to teach vs, firſt, that vehement words in ordinarie praier is vaine, and not in due time. Secondly, that dulneſſe of affection in ordinarie prayer or lip labour at any time, is a great fault, ſeeing the words muſt be according to the heart. Thirdly, to labour our affections before we begin, and in the action of prayer, that the mouth may ſpeake from the abundance of the heart, and therefore to take heed of vſing a ſet prayer too much, leaſt it grow to a meere lip-labour.

Doctrine. [*to whom*] The chiefeſt reaſon to moue the Lord 3
to pittie vs, is the remembrance of his couenant of mercie in Chriſt Ieſus. The reaſon is, becauſe it is the ground of our faith, without the benefite whereof we are enemies to God, and he to vs. The vſe is, to teach vs, to labour to approue our ſelues the children of God, (by profeſſing Chriſt aright, beleeuing ſtedfaſtlie in him, and liuing as becommeth the members of his bodie) elſe are our prayers abhominable in his ſight.

Doctrine. [*ſhall the women eate*] Gods wrath ouerturneth 4

the course of nature in them against whom it is bent. The reason is, because it bringeth his curse which ouerturneth all, as it did man, woman, earth, serpent, &c. *Gen. 3.* The vse is, to teach vs, first, the horror of sinne, and fearefulnesse of Gods wrath vpon it: Secondly, to pray to God neuer to giue vs ouer to our hearts lusts, which is the heauiest iudgement that can befall vs.

5 *Doctrine.* [*children*] there is sufficient cause and matter in all the infants of Gods people, why God should in his iustice destroy them. The reason is, because they are conceiued and borne in sinne, *Psal. 51. 5.* The vse is, to teach vs, first, what cause we haue to be humbled, that are infinitely more sinfull then infants: Secondly, to magnifie Gods exceeding mercie, that (notwithstanding our manifold sinnes) doth not destroy vs.

6 *Doctrine.* [*shall the Priest, &c.*] Crueltie exercised by the hands of the wicked vpon children and ministers, is a speciall means to moue God to heare vs, when we pray for them. The reason is, because he hath promised speciall protection vnto them, and threatned seuerely to reuenge their wrongs. The vse is, to teach vs, especially to take heed that we doe them no harme, but doe them what good we can.

7 *Doctrine.* [*in the sanctuarie*] there is no priuiledge of place that can free vs from punishment, when we sinne against the Lord. The reason is, because, no place hath freedome to sinne in it: Secondly, no place had euer any priuiledges promised to it, but vpon condition of obedience. The vse is, first, to reproue the Papists, that thinke Gods promises tyed vnto Rome, notwithstanding the disobedience and rebellion of them that dwell therein: Secondly, to teach vs, neuer to couer our sinnes vnder the pretence of any priuiledge; for it will not serue to keepe vs from Gods hand, in the day of his anger.

Verse 21. [*The young and the olde lay on the ground in the streetes*] *i.* all, of all conditions, lay slaine in the open places [*my virgins and my young men are falne by the sworde*] *i.* those that men are most loath to kill, and those that are strongest to defend them-

themſelues, are cruellie killed [*thou haſt ſlaine in the day of thy wrath*] *i.* thou haſt ſet thy ſelfe to deſtroy, in exceeding meaſure when thou waſt angrie [*thou haſt killed and not ſpared*] *i.* thou haſt made hauocke of thy people, and ſhewed no maner of pitie.

Doctrine. [*young and olde*] when God puniſheth a people for ſinne, he ſpareth neither age nor ſex. The reaſon is, becauſe, firſt, vſually they are firſt incorrigible, as was this people the Iewes, *2. Chron. 36. 16. 17. &c.* Secondly, God reſpecteth no perſons, *Rom. 2. 11. 12. Iob. 34. 19.* The vſe is, to teach vs, that ſeeing no excuſe, either of ignorance, youth, age, birth, or any ſuch priuiledge will ſerue our turne, therefore we ſhould ſeriouſly and without delay turne vnto the Lord. 1

Doctrine. [*in the ſtreetes*] it is a ſigne of Gods anger vpon a people, when they want decent buriall, *Pſal. 79. 3.* The reaſon is, becauſe it is a good bleſſing of God to haue it, and the godly haue carefully ſought it, *Gen. 23. 4.* and *49. 29. Obiection.* How is it a bleſſing, ſeeing the godly often want it, as *Reuel. 11. 8. 9. &c. Anſwere.* It is a temporall bleſſing, which God in his anger for ſinne denying to his people, counteruaileth with a ſpirituall bleſſing of greater value. 2

Doctrine. [*my virgins*] the wicked will do moſt barbarous things, when God bridleth them not. The reaſon is, becauſe Sathan doth often bring them to be paſt naturall affection, *Rom. 1. 30.* The vſe is, to teach vs, if we deſire not to be annoyed by the vngodly, to pray vnto the Lord that hee would reſtraine their rage. 3

Doctrine. [*not ſpared*] as God is full of mercy in his long ſuffering, ſo is his anger vnappeaſable when it breaketh out againſt the ſonnes of men: for the reaſon, and vſe hereof, *ſee verſ 2. Doct. 2.* 4

[*Thou haſt called as in a ſolemne feaſt*] *i.* Thou haſt from all places, in great aboundance (as people are called to ſome great aſſemblie) called together at once againſt me [*my terrors round about me*] *i.* my griefes and feares are on euery ſide [*ſo that in the day of the Lords wrath none eſcaped nor remai-* *Verſe 22.*

ned] *i.* when God ſhewed his anger vpon me, all were deſtroyed [*thoſe that I haue nouriſhed and brought vp*] *i.* my tender children that I haue cared for, from the wombe [*hath mine enemie conſumed*] *i.* are cruellie deſtroyed by ſuch as hate me, and therefore ſhewed no pittie vpon them.

1 *Doctrine.* [*thou haſt called*] God raiſeth vp the wickedeſt, and imployeth them to puniſh his own ſeruants, when they ſinne, *Iſay 5. 26. 8. 7.* The reaſon is, becauſe they are the roddes that God vſuallie correcteth his chyldren withall. *Obiection.* Doth God then raiſe vp their malice? *Anſwere.* not as it is wicked, but as it is an earneſt affection, which is good as it is from God, but moſt euill in them. The vſe is, to teach vs, to feare the Lord, and walke carefully in his waies, leaſt he raiſe the wicked againſt vs to conſume vs.

2 *Doctrine.* [*none eſcaped*] none can eſcape Gods puniſhments, whom he meaneth to puniſh. The reaſon is, becauſe his power and mighty hand is euery where, *Pſal. 139. 7. &c.* The vſe is, to teach vs, with all reuerence and feare to walke humblie before him, that we may haue his fauourable protection to ſhield vs.

3 *Doctrine.* [*thoſe that haue, &c.*] the children of impenitent ſinners, are often taken away, and proſper not to their comfort. The reaſon is, becauſe in Gods diſpleaſure all things are accurſed vnto vs, *Deut. 28. 15. &c.* The vſe is, to teach vs, in all things that we take in hand, and wherein we deſire to haue comfort, to pray alwaies vnto the Lord to bleſſe them vnto vs.

The third Chapter.

Verſe 1. I *Am the man*] *i.* I the Church of GOD being one bodie, am like vnto a man; for heere the Prophet changeth, from the perſon of a woman (as before) to the perſon of a man; and ſpeketh not of himſelf alone, but of the whole Church vnder the perſō of one man [*that hath ſeen affliction*] *i.* that

i. that hath had experience of all ſortes of troubles [*in the rod of his indignation*] *i.* whileſt hee (to wit the Lord) corrected me with his rodde, that his exceeding anger againſt me for my ſinnes, cauſed him to lay vpon me.

Doctrine. [*the man*] the Church and children of God, are the moſt ſubiect vnto affliction of all other people. Examples hereof are the Iſraelites in generall, *Iacob*, *Moſes*, *Iob*, *Dauid*: *Chriſt* himſelfe in particular. The reaſon is, becauſe, firſt, God will not haue them in loue with this worlde: Secondly, Sathan and the wicked beare an vnappeaſeable malice againſt them: Thirdly, they are thereby made fitteſt to ſerue God and obey his lawes, *Pſal.* 119,67. The vſe is, to teach vs, firſt, not to looke for any other condition, if we deſire ſoundly to continew in the ſeruice of God, *Luke* 14,27. el'e afflictions when they come, prooue either intollerable vnto vs, or cauſe vs to fall away: Secondly, to eſteeme afflictions not a note of infamy, but rather a ſpeciall mark of Gods fauour in his Children. 1

Doctrine. [*I haue ſeene, &c.*] the whole people ſpeaking as one man, teacheth vs this doctrine. Euery member of the Church of God, hath his portion in afflictons, one way or other, *2. Tim* 3,12. for either he ſhall bee croſſed in his wife, children, kindred, or outward eſtate; or elſe in his minde, by grieuous temptations; experience of all eſtates and ages doth ſhew it to be ſo. The reaſon is, becauſe, firſt, euery one hath neede thereof: Secondly it maketh them conformable vnto their head Chriſt Ieſus, *Phil* 3,4,5. The vſeis, firſt, to confute their opinion that perſwade themſelues, though others ſuffer, yet they may eſcape. Secnodly to teach vs, that we can no way eſcape afflictions, except wee renounce the true profeſſion of religion. 2

Doctrine. [*in the rodde of his*] the godly (when their iudgements is vpright) do alwaies acknowledge Gods hand the principall agent in their puniſhment. The reaſon is, becauſe they know him to haue all power in his hand. The vſe is, to teach vs, firſt, in all things to glorifie the Lorde, ſo did *Iob.* 1,21, *&c.* Secondly, to take our troubles patiently, 3

seeing they proceede from him that is Almightie, and loueth vs.

4 *Doctrine.* [*indignation*] God dooth not vse to afflict his people, but when their sinnes giue iuste matter for his anger to worke vpon. The reason is, because hee is iust and punisheth none vniustly. The vse is, to teach vs, first, in all our afflictions, to acknowledge our sinnes to be the cause thereof. Secondly, to labour the reformation of our sinnes, if we looke to be rid of our troubles.

Verse 2. [*He hath let me*] *i.* he hath by his power drawne me [*and caused me to goe*] *i.* inforced me to enter [*into darkenesse*] into great and grieuous troubles, which is a condition subiect to errour, if God support vs not especially [*and not into light*] *i.* not into prosperitie or flourishing estate which heretofore I haue enioyed.

1 *Doctrine.* [*Led and caused me, &c.*] Afflictions are against the naturall desires of the godlie. The reason is, because they are bitter to flesh and bloud; whereas naturally wee desire the things that delight flesh and bloud. The vse is to teach vs, first, the cause why afflictions are so grieuous vnto vs, because they crosse our affections: Secondly, God doth it, least we should be too much in loue with the world.

2 *Doctrine.* [*darkenesses*] afflictions are both grieuous and dangerous vnto the godly, except the Lord doe specially assist them. The reason is, because, first, they remoue wordly delightes from vs: Secondly, they bring many sorrowes vpon vs: Thirdly, we are quickly very weary therewith: Fourthly, we are most weake in them, and vtterly vnable to stand vnder them. The vse is, to teach vs, first, that we are not to be stoicall, or vnaffected with troubles when they are vpon vs: Secondly, to be most carefull to seeke to God, and vse all good meanes that we may be able to stand firme in the day of triall.

3 *Doctrine.* [*not into light*] the considerations of those blessings which we haue lost, is a special meane to affect vs with the crosse, when it is vpon vs. The reason is, because wee esteeme more highly of them when they are gone, and wee feele

feele the contrarie, then when wee had them. The vſe is, to teach vs, firſt, to be the more ſorie for our ſinnes that cauſed ſuch an alteration: Secondly, to be the more earneſt to deſire and to pray to be reſtored into our former good eſtate againe.

[*Onely he is turned againſt me*] *i.* hee ſetteth all his power againſt me, and none elſe [*he turneth his hand all the day*] *i.* he ſetteth his ſtroakes to light vpon me continually. *Verſe 3.*

Doctrine. [*Onely*] God puniſheth (in compariſon) none in this life, ſaue his ſeruants onely. The reaſon is, becauſe, firſt, he loueth them, and wil not let them go on in ſinne: Secondly, eternall puniſhments are prepared for the wicked, therefore are they the leſſe puniſhed here. The vſe is, to teach vs, firſt, in the multitude and the greatneſſe of afflictions, to acknowledge Gods great mercie, and to labour to take them patiently, and contentedly: Secondly, to eſteeme their caſe fearefull that are without afflictions, ſeeing it is a ſigne that they are baſtards and not children, *Hebr. 12, 8.* 1

Doctrine. [*turned*] as God declareth all his mercie to vs in his fauour, ſo are all his arrowes againſt vs in his diſpleaſure; the Iſraelites are a manifeſt example hereof. The reaſon is, becauſe, firſt, their ſinnes bee greateſt that haue had the moſt meanes to keepe them in obedience: Secondly, Gods iuſtice muſt puniſh according to the qualitie of the offence: Thevſe is, firſt, to ſhew vs the cauſe why God puniſheth his ſeruants more then others in this world: Secondly, to teach vs, the greater bleſſings wee haue receiued to bee the more carefull that we prooue not thankeleſſe, leaſt wee receiue the greater iudgements. 2

Doctrine. [*againſt me*] God is neuer indeed againſte his: but it ſeemed ſo in their preſent feeling, this is the doctrine. Gods people ſeeme often in their own perſwaſion to be caſt off of God, and purſued as his enemies: *Iob* and *Dauid* are notable examples hereof. The reaſon is, becauſe wee iudge according to our preſent feeling, which is a great faulte. The vſe is, firſt, to ſhew how it is in our nature to be in extreames; either too ſecure or too much caſt downe: Secondly, to teach 3

vs,

vs to bee ſtaide in a patient expectation of his mercie, and not to deſpaire though our ſtate ſeeme neuer ſo miſerable.

4 *Doctrine.* [*all the day*] as God is long or hee puniſh, ſo is hee long or hee ceaſe puniſhing of his children. The reaſon is, firſte, that in his iuſtice, correction might in ſome meaſure recompence the abuſe of his patience: Secondly that hee might frame vs aright, which is heard to doe, and long firſt, becauſe of our vntowardneſſe. The vſe is, to teach vs, firſt, not to looke for preſent riddance from any croſſe: Secondly, not to diſpayre though wee haue ſuffered long, and prayed long, and yet are not relieued, but to abide it patiently and pray more earneſtly.

Verſe 4. [*My fleſh & my skin hath he cauſed to wax old*] *i.* the marks of his heauie hand againſt me for my ſinne, appeareth in the wearing away of my fleſh, and withering of my skinne [*hee hath broken my bones*] *i.* taken away all my ſtrength, as *Pſal. 6,3,4. Iſay 38,13.* ſee chap *1. verſe. 13.* and that with greateſt torments for ſuch is the breaking of the bones.

1 *Doctrine.* [*cauſed to waxe oulde*] Gods puniſhments for ſinne doe often appeare euen in the bodie of man. The reaſon is, becauſe, firſt, ſinne is committed in the bodie: ſecondly, the body being the more ſenſible part, might affect vs the more when we feele Gods puniſhments in it: thirdly, that others may haue the more cleare example in beholding our bodies puniſhed. The vſe is, to teach vs, when we are puniſhed in our bodies, firſt, to acknowledge Gods iuſtice in it for our ſinne, which worldlings will not doe, but doe account thereof onely as an ordinarie thing: ſecondly, to aſcribe it to his mercy that correcteth vs in this life, to learne amendment by it.

2 *Doctrine.* [*my fleſh and my skin*] the waſting and withering of the body is to be acknowledged a puniſhment from God; and the flouriſhing of the ſame to bee a ſpeciall bleſſing. The reaſon is, becauſe we were created in a flouriſhing condition: the contrarie comming vpon vs for ſinne. The vſe is, to teach vs, to praiſe God for the health and flouriſhing of the body, more then wee doe (for that it is ordinarie)

and

and to confeſſe our ſinnes the cauſes of the other.

Doctrine. [*broken my bones*] there is no torment ſo grie- 3
uous, but the godly feele it, when Gods hand is vpon them for their ſinnes. The reaſon is, becauſe, firſt, his anger is moſt grieuous and intollerable: Secondly, he would haue vs 1
thoroughly affected and humbled. The vſe is, to teach vs, patientlie to endure any extremitie that the Lord laieth vpon vs, and not diſpaire vnder the waight of it.

[*He hath builded againſt me*] *i.* he hath euery way inclo- *Verſe 5.*
ſed me with bulwarkes and ramparts, that I cannot eſcape nor withſtand his hand [*he hath compaſſed me about with gall and wearineſſe*] *i.* he hath filled me with bitterneſſe and moſt tedious wearineſſe.

Doctrine. [*builded*] the puniſhments that God laieth vp- 1
on vs, are inuincible, and no way to be eſcaped. The reaſon is, becauſe, firſt, of his greatneſſe and the infiniteneſſe of his diſpleaſure when it ſheweth foorth it ſelfe: ſecondly, our weakneſſe which then eſpecially we feele. The vſe is, to teach vs, firſt, to take heed that we doe not by our diſobedience incurre his heauie diſpleaſure: ſecondly, to humble our ſelues vnder his mightie hand when he ſmiteth.

Doctrine. [*Gall*] the afflictions of the godlie are often- 2
times the moſt grieuous things that can be felt: Examples, *Iſrael* in Egypt, *Iob* in his agonie, and many others. The reaſon is, becauſe God would haue them feele a taſte of his anger, and of the deſart of their owne ſinnes. The vſe is, firſt, to teach vs, how iuſt cauſe we haue to be humbled: ſecondly, to let vs ſee the great mercie of God to vs, that might puniſh vs moſt extreamely and eternally in the torments of hell.

Doctrine. [*wearyſomeneſſe*] the godly are often brought 3
in this life to feele nothing but griefe and ſorrow. The reaſon is, becauſe, God would thereby bring them to a thorough hatred of this world, and longing after heauen. The vſe is, to teach vs, firſt, how hardly we are ſufficiently humbled, that need to be ſo ſharplie dealt withall: Secondly, that grieuous and continuall afflictions are moſt neceſſarie for vs.

[*He hath ſet me in darke places*] *i.* he hath brought me in- *Verſe 6.*

to great and grieuous troubles, &c. *see verſ. 2.* [*as they that be dead long agone*] *i.* like to them that are long ſince dead, and both paſt remembrance, and hope of reuiuing into their former worldly eſtate.

1 *Doctrine.* [*darke place*] afflictions are both grieuous and dangerous vnto the godly, except the Lord doe ſpecially aſſiſt them therein. For the reaſon and vſe hereof, *ſee verſe 2. Doctr. 2.*

2 *Doctrine.* [*dead long agone*] God often bringeth his people to be of a deſperate eſtate in their outward condition: Examples hereof are, the *Iſraelites* at the red ſea, *Iob*, *Dauid*, and many others. The reaſon is, becauſe, firſt, God will declare his power the more euidently in their deliuerance: Secondly, that it may appeare that there is no helpe in man. The vſe is, to teach vs, firſt, not to think it ſtrange when God dealeth ſo with vs: ſecondly, neuer to diſpaire though we fall into ſuch extremities; but ſtill to reſt vpon the Lord, and to hope for his outſtretched arme to deliuer vs.

Verſe 7. [*He hath hedged me round*] *i.* he hath compaſſed me round about with troubles as an hedge [*that I cannot get out*] *i.* that by no meanes I can eſcape and be deliuered [*he hath made my chaines heauie*] *i.* he hath made my calamities that I am hedged in withall, moſt heauie and burthenous vnto me.

1 *Doctrine.* [*he hath hedged &c.*] As the afflictions of the godly are many, ſo are they not able to be eſcaped by the ſtrength of fleſh and bloud, *Pſalm. 22. 12. 16.* and *44. 23.* The reaſon is, as in the *verſe 5. Doct. 1.* The vſe is, to teach vs, firſt, to feare God aboue all, ſeeing we cannot auoid his ſtroake: Secondly, to be humbled by our ſeuerall troubles, ſeeing we cannot by ſtoutneſſe or impatiencie be deliuered.

2 *Doctrine.* [*chaines heauie*] Our afflictions in Gods anger are often made moſt heauie, yea, intollerable vnto vs. The reaſon is, becauſe, firſt, of the greatnes of his anger: Secondly, of the obſtinacie of our nature not els ſubdued, *Pſal. 38. 3. &c. 69. 1. &c. 107. 10.* and *105. 18. &c.* The vſe is, to teach vs,

to

to take heed of ſtriuing or murmuring againſt God, ſeeing he is ſtrongeſt and muſt preuaile.

Verſ. [*Alſo when I crie and ſhoute*] *i.* When I pray, and for earneſtneſſe doe lift vp my voice aloude [*he ſhutteth out my prayer*] *i.* he graunteth not any requeſts, but ſeemeth vtterly to reiect them.

Doctrine. [*when I crie*] Afflictions doe make the dulleſt and moſt froward of Gods children to crie for helpe, *Leuit. 26.41. Pſal. 107.6.19.28.* The reaſon is, becauſe, troubles do firſt break the vntamed heart of man: ſecondly, take away blind pride, and make vs ſee our ſelues. The vſe is, to teach vs, firſt, to ſee the corruption of our nature, that needeth ſuch meanes, or els will not rightly be framed. Secondly, that afflictions are no ſignes of reprobation, ſeeing the godly feele them, & waxe the better by them. Thirdly, to giue our ſelues (eſpecially in affliction) to faſting and prayer, ſeeing the godlie haue done ſo, and got much comfort thereby. 1

Doctrine. [*alſo*] The heauieſt plague that man can endure in this life, is to haue God to refuſe to heare his prayer when he calleth vpon him in diſtreſſe, *Prouer. 1.28. Iere. 14. 11.12.* The reaſon is, becauſe, we can look for no helpe in our miſeries but from him. The vſe is, firſt, to ſhew the exceeding follie of the preſumptuous, that doe deferre to repent, thinking to be heard at any time: Secondly, to teach vs, not to put off amendment from day to day, ſeeing God refuſeth to heare, when his anger is gone out againſt ſinne. 2

Doctrine. [*ſhutteth out my prayer*] God often deferreth to heare the prayer of his children, when yet he purpoſeth in due time to graunt their requeſts, *Pſal. 22.1. &c. 77.8. &c.* *Obiection.* Why then are they commanded to pray alwaies? *Anſwere*, becauſe he hath promiſed to heare their prayers, though he hath limited no time thereunto. The reaſon why he doth ſo, is firſt, to trie their patience, & exerciſe their faith: ſecondly, to moue them to continue and to grow in feruencie. The vſe is, to teach vs, that (howſoeuer our naturall affection perſwadeth otherwiſe) it is for our good to be deferred now and then, in the obtaining of thoſe petitions, which we 3

aske of God according to his will.

Verse 9. [*He hath ſtopped vp my waies*] *i.* vtterly depriued me of any meanes to eſcape [*with hewen ſtone*] *i.* moſt ſtrongly and cloſely [*he hath turned away my pathes*] *i.* diſappointed me of all my deuiſes, that I haue taken in hand for my libertie. This verſe is in effect the ſame with the 5. and 7. verſes.

1 *Doctrine.* [*he hath ſtopped*] This being in effect the ſame that often hath hetherunto been ſaid, teacheth vs this doctrine. The often repetition of the greatneſſe of our afflictions is profitable for vs. The reaſon is, becauſe, it worketh vs the better to true ſorrow for it, which is the end of it. The vſe is, to teach vs, firſt, that we are very dull and hard to learne how greatly God is offended with vs: Secondly, that we muſt be truely humbled before we can thoroughly repent.

2 *Doctrine.* [*ſtopped*] when God mindeth to continue our afflictions, he will fruſtrate all the meanes vſed to bring vs out of them. The reaſon is, becauſe, no meanes can preuaile contrarie to his purpoſe. The vſe is, to teach vs, whenſoeuer we are croſſed in our deuiſes, not to fret at the inſtruments thereof, but to acknowledge it to be the worke of God.

3 *Doctrine.* [*my wayes*] No counſels of men can preuaile except God do bleſſe them, *Pſal. 127. 1. &c.* The reaſon is, becauſe all power to perform any thing is from him alone. The vſe is, to teach vs, firſt, to be ſure to haue warrant in the word for all our enterpriſes. Secondly, to pray alwaies to God for his aſſiſtance in euery thing that we take in hand.

4 *Doctrine.* [*turned away my pathes*] God ſcattereth all the deuiſes of his people, ſo long as he is angry with them, *Iſay. 29. 15. 16.* The reaſon is, becauſe that he would thereby let them ſee, that it is he that doth all things. The vſe is, to teach vs, aboue all other things to ſeeke reconciliation with the Lord, ſo ſhall our waies be proſpered with his hand.

Verſe 10. [*He was vnto me a Beare lying in wayte*] *i.* his heauie hand was to me as a Beare which teareth and commeth on the ſodaine, hauing wayted ſecretly for opportunitie to annoy me [*a Lyon in ſecret places*] *i.* he was moſt ſtrong, and yet hid his power till he came vpon me vnawares.

Doctrine.

Doctrine. [*a Beare, &c.*] God often laieth vpon his people such roddes, as bee not onely sharpe and seuere, but also violent and inuincible, so as those that feele them can no waies auoide them, *Hos 13,7,8. Psal. 50,22.* The reason is, because, first, his anger is heauie of it selfe, seeing he is infinite. Secondly, our sinnes are great and grieuous, deseruing seuere punishment. Thirdly, our strength is most weake when we haue to doe with the Lord. The vse is, to teach vs, first, to reuerence and feare him aboue all, that can caste both bodie and soule into hel fire, and to take heed of sinne that maketh him angry with vs; but wee often doe cleane contrarie: for we feare men so much, as to auoide their displeasure, wee let not to sinne against the Lord. Secondly, to be humbled vnder Gods mightie hand, whensoeuer he laieth any afflictions vpon vs. 1

Doctrine. [*a Lion lying in secret*] Gods deerest children are not able to stand vnder the waight of Gods plagues whē he visiteth them according to their sinnes, *Psal. 2,12, & 38. 3,4. Ioh. 3,11. &c.* The same appeareth by Christs agonie, when hee did feele Gods anger against our sinnes, which he did beare, *Luk. 23,30. Math. 26,38, & 27,46.* The reason is, because his anger is heauie, our sinnes are grieuous, and wee weake: as in the last *Doctrine.* The vse is, first, to confute the errour of satisfaction, seeing we cannot answere to God one for a thousand, *Iob. 9,2,3, &c.* Secodly to teach vs, how hardly our great corruption is donne away. Thirdly, that we may see how needfull it is for vs now and then to feele Gods anger against vs, that wee may thereby learne to knowe our selues, and haue our stubborne harts broken. 2

[*He hath ouerturned my waies*] *i.* hee hath turned my actions cleane to another end then I meant them [*and pulled me in pieces*] *i.* he hath scattered and dispersed both Church and Common wealth [*he hath made me desolate*] *i.* hee hath depriued me of frends, wealth, and all other meanes to doe me good. *Verse 11.*

Doctrine. [*ouerturned*] GOD often turneth the wales of men to another end then they aymed at, in going about the 1

ſame: Examples hereof, *Ioſephs* brethren ſelling him into Egypt; the Iewes putting Chriſt to death, &c. The reaſon is, becauſe man purpoſeth many thinges peruerſly, which God diſpoſeth to his glory, *Prouer. 16, 1,33.* The vſe is, to teach vs, firſt, to magnifie the mighty power and wiſedome of God in all things. Secondly, to acknowledge (as the trueth is, and often appeareth to vs by experience) that when he altereth our purpoſes and actions to another end, it is the onlie wiſeſt and beſt way for vs that could be.

2 *Doctrine.* [*pulled in pieces*] God often bringeth a people yea and one man, vnto a moſt deſperate condition, that ſeemeth vnrecouerable in the iudgement of fleſh and bloud. The reaſon is, becauſe hee will ſhewe his mightie power in bringing to the gates of hell, and reſtoring thence againe. The vſe is, to teach vs, neuer to deſpayre, but ſtill to truſt in the Lord whatſoeuer extremities we fall into.

3 *Doctrine.* [*deſolate*] God often leaueth his people deſtitute of all outward helpe and comfort: for the reaſon and vſe hereof, ſee *Chap. 1. verſ 2. Doct 5.*

Verſe 12. [*He hath bent his bow*] *i.* hee hath prepared his power, and ſhewed his purpoſe to deale ſeuerely with me [*and made me a marke for the arrowes*] *i.* he hath performed that his purpoſe in directing all his ſtroakes, ſo as they light onely vpon me.

1 *Doctrine.* God ſtriketh not his ſeruants ſo ſuddenly, but he giueth them warning afore hand, though they doe not alwaies take knowledge of it, *Amos 3, 7, 8.* Examples hereof, *2. Chron. 36, 15.* The reaſon is, becauſe he is ſlowe to anger and deſireth rather our repentance, *Pſal. 81, 13.* The vſe is, to teach vs, firſt, to acknowledge Gods great mercie towards vs, in that he giueth vs warning by the preaching of his word. Secondly, to take heed that wee neglect not his mercie offered vs by his worde, leſt in ſteed thereof wee feele his heauie iudgment.

2 *Doctrine.* [*a marke for his arrowes*] The afflictions of the godly in this life be aboue the afflictions of all other people: for the reaſon and vſe hereof, ſee *Chap 1, verſ 12, Doct. 5.*

[*He*

[*He caused the arrowes of his quiuer*] *i.* he hath made the stroakes that he hath laid vpon me [*to enter into my reynes*] *i.* to pearce my most inwarde and secret partes, to wit both of body and soule. *Verse 13.*

Doctrine. The plagues that God layeth vpon his people doe not onely touch their bodies, but also they enter in most grieuous manner into their hearts and soules, *Psal 14, 2, 3.* The reason is, because, first, else were they not afflicted as Christ their head was, *Heb 5, 7, &c.* Secondly, the soule first and chiefly sinneth. The vse is, to teach vs, first, not to despayre though wee be afflicted both in soule and body. Secondly, to labour the more in the worde and prayer, according as our afflictions are greater & more grieuous vpon vs. 3

[*I was a derision*] *i.* I seemed as a iuste matter of mockerie [*to all my people*] *i.* to all those that had beene friends to mee, and familiar with me; especially my brethren that are fallen away in these troubles [*their song all the daie longe*] *i.* they made themselues sport to recount in reprochfull manner my miserie. *Verse 14.*

Doctrine. [*derision*] the godly are vsually more subiect to reproches, then any other people. Examples hereof be in all ages, as, *Habel, Isaac, Israell* often, *Dauid*, the Prophets, Christ, and his apostles. The reason is, first, because godlinesse seemeth meere foolishnesse to them that are naturally minded. Secondly, they shew (as they think) their owne wisdome in disdainefull contemning of the godly. The vse is, to teach vs, first, that reproches and scoffes are notes of the godly. Secondly, to prepare our selues to bee subiect vnto the same condition, if we looke to be of the number of those that walke in true godlinesse. 1.

Doctrine. This following vpon the mentioning of their afflictions, teacheth this doctrine. Then are the godly most derided by the wicked, when the hand of God is heauiest vpon them, to afflict them. Examples hereof are *Dauid, Iob, Ieremy, Christ, &c.* The reason is, because, first, man iudgeth after the outward apparance: Secondly, the godly seeme then to be in a desperate condition. The vse is, to teach vs, 2.

first,

first, to knowe the disposition of the wicked, who (whatsoeuer they seeeme to be to vs in our prosperitie) will shew their malice against vs in our afflictions: Secondly, to looke for reproach in euery time of trouble, or else it is nothing.

3 *Doctrine.* [*to all*] all sortes of people (though diuers one from another) doe deride the godly in their aduersitie. This is verified in the Examples of all ages. The reason is because, whatsoeuer a wicked man loueth, he will be sure to hate the trueth, and consequently the professors thereof. The vse is, to teach vs, not to expecte the aduancement of the trueth from worldlings; for wisedome is iustified of her owne children, *Mat. 11, 19.*

4 *Doctrine* [*my people*] Those that are neereſt vnto the godly, and not fearing God, will be crosses vnto them in the time of trouble: Examples, *Iobs* wife, 2, 9, and his friends, 4, 6. &c. & many others. The reason is, because the bond of their loue is earthly, and can administer no help to the inner man. The vse is, to teach vs, not to be dismaied when parents, kinsfolke, &c. forsake vs: for so it hath beene often with the godly. Secondly, That religion is not to be professed, neither is it supported by any worldly reasons, or meanes; but by the spirite, and for the hope of life by it.

5 *Doctrine.* [*theyr song*] the wicked doe greately delight themselues in mocking the godly. This appeareth by the example of the foes of *Isaac*, *Iob*, *Dauid*, *Christ*, and others. The reason is because, first, thereby they thinke to suppresse and disgrace the trueth for euer. Secondly, they think their own follie by that meanes well iustified and aduaunced. The vse is, to declare vnto vs what enmitie the vngodly doe beare to the trueth. Secondly, to teach vs to walke wisely leaste wee giue them matter of triumphing.

6 *Doctrine.* [*all the day*] The wicked are neuer satisfied but doe still continue their hatred against the godly. The reason is, first, because they doe greatly delight therein. Secondly, they are afraide that they haue neuer donne enough to defame them. The vse is, to teach vs, to looke for continuance in afflictions, when we are in them, & to vse all good meanes

to

to enable vs to beare it patiently.

[*He hath filled me*] *i.* he hath euery way, and in euery part of my ſoule and bodie fraught me [*with greateſt bitterneſſe*] *i.* with the greateſt number and meaſure of anguiſh and ſorrow; for the Hebrew word is the plurall number, and importeth ſo much [*he hath made me drunken with wormewood*] *i.* he hath with the abundance of ſorrowes, euen taken my ſences away from me, and made me as one bereaued of vnderſtanding. *Verſe 15.*

Doctrine. [*he hath*] This ſorrow did ariſe eſpecially from the deriſion they were in by their aduerſaries, and yet it being aſcribed vnto the Lord, teacheth vs this doctrine. In all our afflictions we muſt looke vnto the Lord that ſmiteth, and not vnto the inſtruments thereof. For the reaſon and vſe hereof, *ſee Chap. 1. verſ 5. Doctr. 5.* 1

Doctrine. [*filled me*] This great griefe ſpoken of vpon the deriſion that they were in, teacheth this doctrine, There is no outward trouble more grieuous to the godly, then to be reproched by their aduerſaries in the time of their affliction. The reaſon is, becauſe, firſt, we are much comforted in the hope that our ſufferings ſhall aduance the trueth, which profeſſed deriſion hindereth. Secondly, ſuch reproches are accompanied with much blaſphemie and wickednes. Thirdly, ſuch dealing carrieth many weake profeſſors from the affecting of our cauſe and ſufferings. The vſe is, to teach vs; to take to heart the reproches that we ſuffer for the trueth, euen more then out other afflictions. Secondly, not to be diſmaied, as though God were not with vs, albeit theſe things ſeeme heauie vnto vs. 2

Doctr. [*bitterneſſe*] The godly haue often vpon them all & the greateſt griefes that can be deuiſed. The reaſon is, firſt, that which is the reaſō of the firſt *doct.* of the *firſt verſe* of this Chap. Secondly, that God might ſhew his deteſtation of ſin euē in puniſhing his own ſo ſeuerely. Thirdly, that they may be truely humbled, and ſufficiently, which the ſtonineſſe of our nature will hardly yeeld vnto. The vſe is, to teach vs, firſt, to looke for ſuch extremities, and not to promiſe our ſelues 3

ſecuritie in worldly peace: Secondly, to eſteeme thoſe heauy croſſes good for vs, howſoeuer they be heauie vnto the outward man.

4 *Doctrine.* [*he hath filled*] It is the Lord aboue that frameth our hearts to be affected with our afflictions, elſe they remaine ſtonie and aſtoniſhed. The reaſon is, becauſe, firſt, we are naturally hard harted: Secondly, none can deale with the heart but God alone. The vſe is, to teach vs, firſt, to acknowledge the exceeding hardneſſe of our hearts naturally: which euery one that rightly diſcerneth of his owne eſtate hath experience of. Secondly, to pray earneſtly vnto the Lord to mollifie our hard hearts, and to make them ſupple and pliable to his holie will.

5 *Doctrine.* The godly may not be as Stoickes, but muſt be moſt paſſionate in their afflictions. The reaſon is, becauſe, firſt, their ſinnes procure them their troubles, which ought to grieue them moſt of all, that God is offended with them: Secondly, God afflicteth that we ſhould repent, which we cannot doe without great remorſe. The vſe is, to teach vs, in our afflictions to labour our affections hereunto; which is done, firſt, by meditation of our eſtate, how corrupt by nature, and how miſerable by ſinne it is: Secondly, by earneſt and continuall prayer to God to frame vs vnto his liking. Thirdly, by watching ouer our owne waies, and ſhunning the occaſions of ſinne.

6 *Doctrine.* [*drunken*] The godly are ſo often loaden with miſeries, that they are exceedingly diſtracted therewithall, both in bodie and mind. The reaſon is, becauſe they ſurmount their reach and naturall ſtrength. The vſe is, to teach vs, not to diſpaire, though we neither ſeeme able to beare the burthen God laieth vpon vs, nor ſee any iſſue or meanes to be rid out of it.

Verſe 16. [*He hath broken my teeth with a ſtone*] *i.* he hath made my paine moſt ſenſible and intollerable, for ſuch is the breaking of teeth [*he hath throwne me downe vnder the aſhes*] *i.* he hath brought me to the loweſt eſtate, and made me the moſt abiect of all others.

Doctrine.

Doctrine. [*he hath broken*] The expreſſing of the ſame thing in ſo many tearmes and ſentences, teacheth vs this doctrine. We muſt labour in our meditations to exemplifie, and enlarge vnto our owne vnderſtanding the miſeries that we doe ſuffer in the time of our afflictions. The reaſon is, becauſe, firſt, elſe we vſe to paſſe them ouer with a ſigh. Secondly, we ſhall the more equally iudge of them. The vſe is, to teach vs thereby, to make our hearts the fitter to powre out our ſupplications vnto the Lord, for the feruencie of our praier is, according to the ſeriouſnes of our meditations. Secondly, that the Lord may ſee the carefulneſſe of our ſpirits to ponder rightly our waies, which is a notable motiue to cauſe him to heare vs. 1

Doctrine. [*with aſtone*] The Lord may bring his children for their ſinnes, into the greateſt worldly paine, and yet loue them: Examples hereof, are many in the Scriptures, and in experience: for the reaſon, and vſe hereof, *ſee Chap. 1. verſe 12. Doct. 5.* 2

Doctrine. [*vnder the aſhes*] It is not for the godly to ſtand vpon any worldly credite to cleere their cauſe withall, but onely vpon the teſtimonie of a good conſcience, and the vprightneſſe of their waies. The reaſon is, becauſe, God often taketh all outward bleſſings from his ſeruants. The vſe is, to teach vs, to contemne (in compariſon of a good conſcience) all that fleſh and blood admireth, ſeeing it is ſo tranſitorie, & labor aboue all to be ſound in the feare and ſeruice of God. 3

[*Thus thou remouedſt my ſoule from peace*] *i.* by this meanes thou vtterly takeſt all quietneſſe from my heart and ſoule [*I forgate proſperitie*] *i.* I haue been ſo long inured vnto troubles, that proſperitie is vnto me, as if I had neuer knowen it. *Verſe 17.*

Doctrine. [*my ſoule*] The outward troubles of the bodie doe often procure affliction to the ſoule. The reaſon is, becauſe, firſt of the ſympathie betwixt the one and the other. Secondly, the ſoule is caried in the bodie, and muſt conſider the accidents thereof. Thirdly, the ſoule is chiefe in the ſin that procureth affliction vnto the bodie. The vſe is, to teach 1

vs to labour the ſoule vnto repentance whenſoeuer the bodie hath any trouble.

2 *Doctrine.* [*my ſoule farre from peace*] It is the heauieſt of all croſſes that we can feele in this life, to want the peace of the ſoule. The reaſon is, becauſe, firſt, it is the chiefe and moſt ſenſible part of man. Secondly, it reſpecteth God and his mercie or iuſtice: but the bodie hath regard vnto things that are belowe. The vſe is, to teach vs, firſt, to pittie them that are afflicted in minde eſpecially, and to pray for them moſt earneſtly. Secondly, to pray to GOD in our outward affliction to keepe vs in the peace of the ſoule, ſo ſhall all outward troubles be light vnto vs.

3 *Doctrine.* [*I forgate*] God often bringeth his children ſo farre from proſperitie, that they are out of vſe with it, and think not of it. The reaſon is, becauſe, firſt, they are ſo much accuſtomed therewithall. Secondly, they ſee ſo little hope of peace and worldly ſucceſſe. The vſe is to teach vs, firſt, that afflictions are ordinarie and continuall exerciſes for the godlie. Secondly, God giueth great patience and contentment to thoſe that make right vſe of their troubles.

Verſe 18. [*And I ſaid*] *i.* vpon the conſideration hereof I thought this in mine heart, & vttered it with my mouth [*my ſtrength and my hope*] *i.* my abilitie to beare theſe miſeries, and hope to be freed of them; which graces I once had a liuely feeling of [*is periſhed from the Lord*] *i.* the Lord hath vtterly brought them to nought, as if they had neuer been.

1 *Doctrine.* This verſe generally teacheth this doctrine: The godly are often brought to ſuch extremitie, as they find no way out of it. This appeareth verified in many examples in the Scriptures, and by dailie experience. The reaſon of it is, becauſe, firſt, God will ſhew thereby our want of power to help our ſelues. Secondly, it maketh the foes more inſolent, to haſten thereby their ouerthrow. Thirdly, Gods power is made more manifeſt in our deliuerance. The vſe is, to teach vs, firſt, not to eſteeme it a condition which the godly are not ſubiect vnto, to be ſo low brought. Secondly, when it is our caſe to learne therby, firſt, reuerence of Gods mightie

tie power and wisdome: secondly, humility: thirdly, patience: fourthly, feruencie in prayer, fiftly, longing after the fruition of the ioyes of heauen, where all miseries haue an end.

Doctrine. [*strength and hope*] according to our strength, generally of knowledge and particularly of feeling, so doe we hope. The reason is, because, hope is grounded vppon faith, and faith vpon knowledge, without which there is no hope at all, *Heb. 11, 1.* The vse is, first, to confute their vanitie, that say they haue hope when they neither haue any knowledge or care to haue it: Secondly, to teach vs to be as carefull to growe in knowledge, as we are to haue an assured hope. 2

Doctrine. [*my strength and my hope*] the godly in their afflictions doe recount what blessings they haue loste. So did *Dauid.* The reason is, because, first, of the loue and delight that they had therein, which is most remembred when it is lost: Secondly, that their hearts may be made the more affected with griefe for the losse thereof, and with desire to be restored thereunto agayne. The vse is, to teach vs, first, to take the same course when we are depriued of any blessing, if we desire to be thoroughly affected therewithall. Secondly, to apply it to our selues, as a remedy againste despayre: for the consideration of Gods former mercie, giueth hope that he will bee fauourable againe: seeing hee is no changeling; & whom he loueth once, to the end he loueth them *Iob. 13, 1* 3

Doctrine. [*is perished*] the godly doe not alwaies feele the comfort of Gods fauour in the like measure; this is verified, not only in the examples of *Iob, Dauid, Ieremie, &c.* but also in the continual experience of Gods most excellent seruants. The reason is, because, first, God will make it the more delightfull vnto them by intermission: Secondly, that they may see what they are, if God shoulde leaue them vnto themselues: Thirdly that they may be the more carefull to vse all good meanes to keepe it whilest they haue it. The vse is, to teach vs, first, not to be dismaied though now and then God hide the fauour of his countenance from vs, seeing hee vseth to doe so with his dearest children: Secondly, to make the 4

best of our comforts whileſt we doe enioy them, that the recounting thereof may ſupport vs in the time of diſtreſſe.

Doctrine. [*periſhed*] the godly are often ſo grieuouſly afflicted, as they growe to a great meaſure of deſperation: Examples hereof are *Iob*, *Dauid*, *Ieremie*, and many other in all ages. The reaſon is, becauſe, firſt, of their great weakeneſſe when God that is ſtrong, trieth them. Secondly, they iudge according to their preſent feeling. Thirdly, of the conſcience of their deſertes for ſinne. Fourthly, the aboundance of naturall infidelitie, which alwaies being in vs, doth then appeare to haue the greateſt power. The vſe is, to teach vs, firſt, when diſtruſt groweth ſtrongeſt in vs, not to thinke any other, but that God both may, and will raiſe vs vp againe: ſo muſt wee alſo iudge of others in the like caſe. Secondly, neuer to yeeld our hearts to be ruled by deſpayre (howſoeuer it doe long and mightily aſſaile vs) but to vſe all good meanes to ſtay vs: as, firſt, reading and hearing the word: Secondly, daylie and earneſt prayer: Thirdly, the meditation of our former comforts: Fourthly, the conſideration of fauour reſtored to other in the like caſe: Fiftly, and laſt of all, to bee reſolued, as *Iob* was, *Chap. 13. 15.* to truſt ſtill in the Lord, though hee ſhould kill vs. 5

Verſe 19. [*Remembring mine affliction and my weeping*] *i.* when I call to minde my grieuous miſeries, and the ſorrowe wrought in me thereby [*the wormewood and the gaule*] *i.* the bitterneſſe that was in it.

Doctrine. [*Remembring*] the deepe waying of Gods puniſhmentes for ſinne felt in times paſt, doth (often) moſt effectually moue the heart vnto great lamentation. The reaſon is, becauſe, firſt, it calleth to minde Gods anger for ſinne, which is more heauie to the godly to thinke vpon, then any thing in the world. Secondly, it doth bring againe (as it were) the feeling of paines endured, which recalleth the ſame (or greater) feare. Thirdly, it adminiſtreth doubt whether Gods anger be appeaſed or no. The vſe is, to teach vs, that it is neceſſary for vs to bee afflicted, becauſe it maketh vs more rightly conſider of our eſtate. Secondly, when wee deſire 1

to

to be humbled, and increase in feeling, we must meditate of our sinnes, and the punishments of them, which heretofore we haue felt.

Doctrine]. [*affliction, and weeping*] though griefe and sorrowe be naturally the effects of affliction, yet in the godly it must be, because of the sinne committed, and not for the penalty sustained. The reason is, because, first, it is sinne that causeth affliction. Secondly, God afflicteth vs to bring vs to repentance. The vse is, to teach vs, first, in euery affliction to search out our sinnes the cause thereof. Secondly, to labour our hearte to true repentance, which is the cause why wee must be humbled. 2

Doctrine. [*the wormewood and the gall*] *i*. in recounting any former thing, we must take onely so much thereof as may serue our turne. The reason is, because, first, it may affect vs the more. Secondly, that our mindes be not imployed about any other matter. The vse is, to teach vs, carefully to vse meanes to keepe our affections to the thing in hand, and to shunne the meanes of the contrary: that is especially to bee put in practise, when we goe about the exercise of the word or prayer, for Sathan will labour to steale our mindes from them. 3

[*My soule throughly remembreth them*] *i*. I doe often and effectually thinke of them: for the dubbling of the Hebrew verbe must be so expounded [*and museth within me*] *i*. doth throughly ponder and consider of them. *Verso 20.*

Doctrine. [*throughly remembreth*] There is no meditation that is auaileable to suffer in godlinesse, but that which is earnest and effectuall. The reason is, because, first, else it moueth not the heart. Secondly, nothing else preuaileth with the affections. The vse is, to teach vs, to vse all good meanes to make our reading, hearing, praying, &c. moste effectuall vnto vs, 1

Doctrine. [*my soule*] The heart must be throughly touched, before wee can profite by any action of religion that we take in hand. The reason is, because, first, euery poynt of religion concerneth principally the heart. Secondly, God accepteth 2

Doct: Repentance is furthered by calamities. Gen. 42. 21. Hos. 5. 15. Io. 3. 20 2 Chro: 33. 12. Ps. 119. 71.

cepteth nothing, but that which proceedeth from the heart. The vse is, to teach vs, not to content our selues with any outward action, but to labour that it may proceede from the sincere affection of our soules.

3 *Doctrine.* [*museth in me*] When we are througly affected with any parte of Gods word, or his workes, then doe wee much consider of it, and cannot easilie forget it. The reason is, because, first, it hath taken roote in the heart, which is the fountaine of all serious meditations. Secondly, it setteth the affections on worke, to digest it, vnto the end whereunto the heart desireth to bring it. The vse is, to teach vs, to labour that all such serious cogitations may leade vs to growe in true godlinesse: for else they are daungerous, and draw vnto destruction, or some other euill extremitie.

Verse 21. [*I consider this in mine heart*] *i.* I doe and will labour (for the verbe is the future tense) to lay these thinges vnto mine heart [*therefore will I hope*] *i.* by these things well wayed, I will gather vnto my selfe matter whereupon I may ground my perswasion that God will be good vnto me.

1 *Doctrine.* [*I consider*] It is a speciall stay to the troubled heart, to consider how it hath striuen to be at peace. The reason is, because, first, it calleth to minde the strife betwixt the flesh and the spirite, which argueth that God hath a portion there. Secondly, it sheweth our desire of weldoing, which must needs be the worke of grace. Thirdly, it daunteth Satan our aduersarie, depriuing him of hope to preuaile. Fourthly, it administreth vs hope that wee shall stand euen in the strongest temptations. The vse is, to teach vs, first, that in all afflictions we examine our hearts for the time past, how vpright and carefull of weldoing they haue been, so shall we bee the stronger in the day of triall. Thirdly, to beare with patience the present crosse with hope of comfortable issue, though all meanes in mans iudgement be cleane taken away.

2 *Doctrine.* [*this, &c. therefore*] The right and through meditation of Gods punishments vpon vs for sinne, and our striuing to profite thereby, hath alwaies hope for the issue. The reason is, because, first, it taketh away all those refuges which natu-

naturally we flie vnto, as, friends, wit, riches, ſtrength, &c. and forceth vs to flie vnto God. Secondly, the Lord reſpecteth, and is readie to helpe the broken and contrite hearted, *Iſay 66.2.* The vſe is, to teach vs, firſt, to lay to heart whatſoeuer we haue done, or left vndone, wherewith God is offended. Secondly, that we be not diſmaied, though griefe for it doe ſeeme to ſwallow vs vp: for God will make the end ioyfull, as he did to *Iob.*

Doctrine. [*haue hope*] All our care in peace and in affliction muſt be, how to gather to our ſelues a certaine hope that God will be mercifull vnto vs. The reaſon is, becauſe, firſt, we haue more neede of it then of all things els. Secondly, Sathan will labour more to depriue vs of it, then of any thing els. The meanes to attaine vnto it, be, firſt, to ſearch in Gods worde the way to attaine vnto it. Secondly, to learne the markes of thoſe that haue it, as they be there expreſſed; and to trie our ſelues whether we haue them or no. Thirdly, to pray vnto God earneſtly, to giue vs not onely to haue thoſe markes in vs, but alſo to be aſſured of them, and comforted dailie by them. The vſe is, to teach vs, that if we haue the inward peace of the heart, and comfort of the ſoule in Chriſt Ieſus, euery thing is full of ioy vnto vs, though our life ſeeme moſt bitter, els are all the ioyes of the world meere miſerie vnto vs. 3

Doctrine. [*will I hope*] It is our duetie to hope for Gods fauourable hand to rid vs out of any trouble that we are in, though it continue and increaſe vpon vs, and no meanes of redreſſe doe appeare. The reaſon is; becauſe, firſt, God afflicteth vs not to caſt vs off, but to amend vs, and trie vs. Secondly, he vſeth ſo to deliuer his ſeruants. The vſe is, to teach vs, contentedly to take, and patiently to endure the afflictions laid vpon vs. 4

Doctrine. [*therefore will I hope*] *i.* The conſideration of Gods heauie rods vpon vs in this life, giueth vs hope to find fauour for the life to come. The reaſon is, becauſe, firſt, God chaſtiſeth thoſe whom he receiueth, *Heb. 12.6. &c.* Secondly, it is a token of baſtardie to be without correction. Third- 5

ly, the whole life of the godly hath been continual affliction. Examples herof, are *Iacob, Ioseph, Dauid, Ieremy, Israel, &c.* The vse is, to teach vs, first, neuer to promise our selues worldly peace, if we looke to be in Gods fauour, seeing it is our lot not onely to beleeue in Christ but also to suffer for his name, *Phil. 1. 29. &c.* Secondly, to labour to suffer willingly, seeing it is a note of the Godly, and administreth hope. Thyrdly, (which is the vse of affliction, *Heb. 12. 12.*) to grow more resolute in good thinges, and more obedient to the trueth thereby.

Verse 22. [*It is the Lords mercie*] *i.* it ariseth from the abundance of his fauour [*that wee are not consumed*] *i.* that wee are not vtterly wasted out of this life, and thrown into the bottomlesse pit [*because his compassions faile not*] *i.* because his great mercies are infinite, for measure and continuance: As if the Prophet in the name of the whole people of GOD should haue sayd; such is the greatnesse of our sinnes, and the bitternesse of our punishment, as if he should deale rigorously with vs, we miserable wretches had been ten thousand times vtterly vndone; but wee are saued from our sinnes, and preserued in the middest of our distresses. Therefore it is not by our owne power and strength, but by Gods infinite mercie, that wee are preserued, *Isay 1. 9.*

1 *Doctrine.* [*the Lords mercies*] The godly neither can, neither looke to escape destruction by any other meanes, then onely by the mercies of the Lord, in pardoning their sinnes. The reason is, because, first, in many things we offend all; the least whereof deserueth euerlasting hell fire. Secondly, sinne prouoketh Gods anger which is infinite as himselfe, and can not be satisfied by any that is no more then a creature. Thirdly. The Scripture maketh Gods mercie the first parte of our righteousnesse, *Psalm. 32. 1.* The vse is, first, to confute them, that thinke they haue it in their owne free will to bee saued; and them that looke to obtaine heauen by their merites. Secondly, to teach vs to feare and tremble, that wee fall not into Gods vengeance, and to seeke especially for his mercie, esteeming it aboue our liues, or any earthly thing

that

that we can desire. Thirdly, to acknowledge it to be of his meere mercie that we liue, &c. and to praise him dailie for it.

Doctrine. [*Gods mercie that, &c.*] The mercies of the Lord 2
are sufficient to redeeme all his people from all their sinnes, and to deliuer them from all the punishments that they can fall into. The reason is, because, first, they are infinite as his maiestie is. Secondly, els none should be saued, seeing there is none other meanes of saluation. The vse is, first, to confute Poperie, that resteth vpon workes for deliuerance (at least) from the punishment of sinne: which must needs be a grosse error, seeing the punishment deserued is as infinite, as he that is offended. Secondly, to confirme vs against dispaire, seeing the Lords mercie is an anchor hold, so sure and stedfast.

Doctrine. [*that wee are not consumed*] The chiefest of the 3
godly when they are at the best, doe deserue Gods displeasure and vengeance. The reason is, because, first, in manie things we sinne all, *Iames 3. 2.* and he that faileth in one is guiltie in all, *Iames 2. 10.* Secondly, our regeneration is but in part, as experience teacheth. Thirdly, the righteousnesse of the best is mingled with sinne. The vse is, first, to confute the *Cathari*, the familie of loue, and the Papists, that thinke themselues able in this life to fulfill the law of God. Secondly, it teacheth vs to abandon all pride and securitie from vs, ascribing it vnto God alone that we haue any power to doe well. Thirdly, to acknowledge Gods iustice in all our greatest plagues that euer he hath laid, or doth lay vpon any, seeing their sinnes doe deserue the same.

Doctrine. [*compassions faile not*] ~~Not one of Gods elect can finally fall, or possibly perish for euer.~~ The reason is, because, first, Gods guifts are without repentance. Secondly, his mercies, whereby they stand, faile not. The vse is, first, to confute Poperie, that teacheth saluation or damnation to be in our owne power. Secondly, to teach vs, that if once we haue a sure signe of Gods loue toward vs, we are to be assured of it to stand by vs for euer, in all temptations and trials.

4 This is not true, as it is possible for a Saint to fall look to 18 Chap. Ezekiel — I. J. M.

Verſe 23. [*They are renewed euery morning*] *i.* euery day, and in due time we haue new experiments of thy louing kindneſſe towards vs [*great is thy faithfulneſſe*] *i.* moſt certaine and manifeſt is thy trueth, in performing largelie all thy promiſes.

1 *Doctrine.* [*euery morning*] God neuer ſuffereth his people to be tempted aboue their ſtrength, though he puniſh them now and then for their ſinnes. The reaſon is, becauſe, firſt, he knoweth their weakneſſe, and reſpecteth it in fauour. Secondly, elſe ſhould none be ſaued. The vſe is to teach vs, firſt, to magnifie Gods great mercie and loue to vs. Secondly, to be comforted in afflictions, and armed againſt all extremities that can befall vs.

2 *Doctrine.* [*great is thy faithfulneſſe*] There is no part of Gods promiſes, but it ſhall ſurely be accompliſhed in due time. The reaſon is, becauſe God is trueth, and all his promiſes are, yea, and amen: ſo that if ought ſeeme to faile, it is either for that we do not vnderſtand it, or elſe becauſe we beleeue it not, as thoſe doe that either diſpaire, or are ſecure. The vſe is, to teach vs, firſt, by the loue of theſe his promiſes to ſearch them out, and to beleeue them. Secondly, to hope therein without wauering, whatſoeuer extremities doe befall vs.

Verſe 24. [*The Lord is my portion*] *i.* he is the maintenance of my ſpirituall and earthly eſtate, euen abſolutely ſufficient for me, [*ſaith my ſoule*] *i.* as my heart is fully perſwaded, and cauſeth my tongue to ſpeake [*therefore will I hope in him*] *i.* vpon which ground I doe reſt perſwaded to receiue all good things from him, and ſhall want nothing.

1 *Doctrine.* [*the Lord is my portion*] Euery one of Gods people hath the Lord for his portion, and enioyeth him for his neede, ſo farre as is beſt for his comfort heer, and his eternall ſaluation hereafter: as, for their ignorance they haue his knowledge: for their infidelitie, his faithfulnes: for their fooliſhnes, his wiſdome: for their ſinfulnes, his holines, &c. The reaſon is, becauſe, firſt, GOD [illegible] did chuſe all his to be veſſels of honor. Secondly, elſe could none be

be ſaued becauſe of our naturall miſerie. Thirdly, hee hath giuen his ſonne Chriſt Ieſus to euery one of his ſeruants, and ſo with him all things, *Rom. 8.32.* The vſe is, firſt, to confute the opinion of workes foreſeene, ſeeing wee could haue nothing foreſeene in vs but that which hee had appointed to giue vs. Secondly, to ouerthrow their pride that ſwell in that they haue: for what haue they that they haue not receiued? *1 Cor. 4.6. 7. &c.* Thirdly, to teach vs to be humbled with the view of our own nakednesse and pouertie. Fourthly, to make it our whole care to haue the Lord for our portion, and to account al things but doung in reſpect of him. Fifthly, to giue all glorie to God for all thinges, vſing them wiſely to his honour. Sixtly, to giue vs matter of comfort in all temptations and troubles; ſeeing hee that is ſtrongeſt, is ours: ſo that whatſoeuer we haue loſt, or ſhal looſe, it is nothing, ſeeing he is all in all.

Doctrine. [*ſayth my ſoule*] The open profeſſion of the truth is vaine, except the heart in feeling apprehend the ſame within. The reaſon is, becauſe, firſt, diuers reprobat can profeſſe godlineſſe, *Mat. 15,7,8. Iſay 1,13. Mich 6,6,7, &c.* Secondly, God giueth the ſoule as a principall parte of man, and will eſpecially bee ſerued with it. Thirdly, God is a ſpirite, and will bee ſerued in ſpirite, *Iohn 4,22.* and *4,6.* fayth (without which it is impoſſible to pleaſe God, *Heb 11,6.*) is in the heart or not at all, *Rom 10,9,10.* The vſe is, to teach vs, firſt, not to truſt in the outward ſeruice of God preſcribed in his worde, ſeeing it is abhominable before God, without the pure affection of the heart. Secondly, not to eſteeme others by their outward profeſſion onely, except wee ſee ſuch fruites as muſt needes come from the heart. Thirdly, that all ſhewes of religious deuotion, without warrant of the worde, be ſinne. This confuteth all the deuiſes of Poperie, that men haue inuented and do make ſo much of. 2

Doctrine. [*therefore will I hope in him*] It is the duety of Gods children ſo to relie vpon the Lord for all good things, as that they may ſatisfie themſelues with the certain perſwaſion thereof. The reaſon is, becauſe, firſt, God is all ſufficient, 3

Gen.17.1.&c. Secondly, God will haue none of his glorie giuen to any other. Thirdly, none can doe any thing for vs, or against vs, without his power assisting them. The vse is, to teach vs, first, that none can perseuere vnto the end, with patience in hope of saluation, vnlesse he rest in God alone: and therefore neither infidels that beleeue not Gods worde, nor Papists that relie so much vppon Saintes, nor ignorant ones that are without knowledge, and so without fayth, nor impatient persons that tarie not Gods leysure, but vse vnlawfull meanes, can by any meanes haue parte of his perseuerance. Secondly, to vse with prayer and carefull diligence all lawfull meanes to confirme vs herein, and to shun the contrarie.

Verse 25. *The Lord is good vnto them that trust in him*] *i.* God sheweth himselfe most bountifull and fauourable to all them that in a true fayth rest vpon him, and haue their affiance in him, hoping for his fauour [*to the soule that seeketh him*] *i.* to him that from his heart laboureth in the meanes that God hath appoynted to come vnto the knowledge and fayth in him.

1 *Doctrine.* [*the Lord is good*] Gods goodnesse sheweth it selfe dayly and bountifully to his people. This is verified in the examples of the whole scriptures, and in daylie experience, to their bodies and their soules in matters peculiar to them, and common with the wicked: for this life, to prouide for the body and comfort the soule: for the life to come, to deliuer from hell and bring to heauen. The onely reason hereof, is, because his good pleasure is such. The efficient cause, is his loue: the materiall cause is, the obedience of his sonne: the end is, his glory, and our saluation. The meanes whereby he conueigheth it vnto vs, is his word and his spirite. This hath beene manifested in all ages, as the booke of God and dayly experience doth witnesse. The vse is, first, to teach vs to magnifie his exceeding loue vnto his children, whom he might haue created the vilest of his creatures, and after haue cast them into hell fire with the Diuel and his angels. Secondly, to allure vs to feare him in all feare and obedience; or else to leaue vs the more cleerly without excuse, at the day of account.

Doctrine.

Doctrine. [*truſt in him*] *i.* The Godly do reſt vpon Gods promiſes by fayth, and patiently waite for the performance of them by hope. The reaſon is, becauſe, firſt, they beleeue them to be vndoubtedly true. Secondly, they are aſſured in their hearts to be partakers thereof, becauſe they finde the notes of the godly in themſelues. Thirdly, they are aſſured of his loue to them, his power to doe what he liſt, and wiſedome to beſtow and performe when hee ſeeth meete, that which may tend to his glorie and their good. The vſe is, to teach vs, firſt, to trie our ſelues; if wee can finde our ſelues ſo affected, to reioyce and goe on: if not to repent of it and amend. Secondly, to ſtrengthen our patience in euery tryall, which is the exerciſe of our faith. 2

Doctrine. [*to the ſoule that ſeeketh him*] The greateſt care that Gods ſeruants ſhoulde haue in this life, is to ſeeke the Lord (howe he may be knowne and feared aright) by thoſe meanes that hee hath appointed thereunto. The reaſon is, becauſe, they can finde no peace in any other thing without the ſame; if they doe, their caſe is fearefull. Secondly, they knowe that the treaſure of all good things muſt needes be in the true knowledge and worſhip of him that made and gouerneth the whole world, and all that is therein. Thirdly, they haue heretofore found much comfort therein, which encouraged them thereunto euery daye more and more. The vſe is, to trie our ſelues how carefull wee are herein; inwardly by the excuſing or accuſing of our heartes: and outwardly by our care and diligence in hearing, reading, meditation and prayer. Secondly, to reproue them, as giuing fearefull tokens of being without God in this worlde, who make no care to ſeeke him according to his word. 3

[*It is good, both to him that truſteth*] *i.* it is a happy thing for him that is grounded vpon the Lord, as his rocke [*and to him that waiteth for the ſaluation of the Lord*] *i.* to him that is ſilent at (for ſo the hebrew word ſignifieth) the ſaluation of the Lord, as reſting ſatisfied therewith, and waiting for the performance of it. *Verſe 26.*

Doctrine. [*It is good both, &c.*] The truſting in God, and patient 1

patient waiting for his ſaluation, is full of comfort, and quietneſſe euen in this life. The reaſon is, becauſe, firſt, it ſetteth the heart at reſte, which maketh all outward troubles eaſie to bee borne. Secondly, it ſharpeneth the affections in all ſpirituall exerciſes, eſpecially in the longing for heauen. The vſe is to teach vs, to vſe al good meanes to attaine vnto it and to account all things vile in reſpect of it.

2 *Doctrine.* [*to truſt*] we muſt truſt in the Lord, though the things that we deſire appeare not. The reaſon is, becauſe, firſt, God often hideth his countenance from his ſeruants, to trie them. Secondly, we knowe God will be as good as his promiſe, being neuer yet iuſtly charged to bee ſhort of his word. Thirdly, it is the nature of faith to truſt to obtaine that which appeareth not, *Rom 8,24,25. Heb. 11.* thoroughout. The vſe is, to teach vs, firſt, that we may not alwaies looke to haue the preſent enioying of that comfort, which God hath promiſed, and wee deſire; ſeeing it ſhall ſometimes bee eclipſed vnto vs. Secondly, to hope certainely for whatſoeuer God hath promiſed, though we feele it not, and not be diſcouraged.

3 *Doctrine.* [*waiteth for, &c.*] They that doe truely truſt in God, are ſatisfied therewith, and do waite with patience for the perfourmance of the hoped ſaluation. The reaſon is, becauſe, firſt, they knowe that fulneſſe of ioye is prepared for them. Secondly, it ſwalloweth vp all troubles, as being nothing in compariſon thereof. The vſe is, to teach vs, firſt, to labour aboue all things to attaine vnto this confidence, ſeeing it hath ſuch excellent contentment in it. Secondly, to trie our hope by our patience, and to increaſe our patience by the due meditation of our hope.

Verſe 27. [*It is good for that man*] *i.* It is an happie thing for him that is to bee framed to thoſe qualities mentioned in the former verſes [*that he hath borne the yoke*] *i.* that he hath ſuffered afflictions, which tame and keepe vnder our corrupt nature [*in his youth*] *i.* in the beginning of his time, before ſinne grow ſtrong and heady in him.

1 *Doctrine.* [*It is good, &c.*] the croſſe is a moſt neceſſarie meanes

meanes to bring a man vnto true godlineſſe. The reaſon is, becauſe, firſt, our nature is otherwiſe vntameable, & will not receiue inſtruction, *Pſal. 119. 67. &c.* Secondly, it bringeth vs to the conſideration of our ſelues, and (if God bleſſe it) hindreth many ſinnes that in proſperitie we runne into. The vſe is, to teach vs, firſt, to eſteeme afflictions moſt neceſſarie for vs. Secondly, to know that when God afflicteth vs, it is to frame vs to his will, and to learne to profite thereby.

Doctrine. [*yoke*] afflictions are heauie and vnſauorie to 2
fleſh and blood. The reaſon is, becauſe, firſt, they croſſe the naturall deſires thereof. Secondly, they draw vs to that, which naturally we haue no will vnto. The vſe is, firſt, to ſhew vs the peruerſeneſſe of our nature, that doth ſo greatly miſlike that which is ſo good for vs. Secondly, not to be caſt downe, though we feele the waight of afflictions very heauy vnto vs: but to beare them willingly and patiently, ſeeing we haue benefit by them.

Doctrine. [*in his youth*] The ſoonerthat we be exerciſed 3
with afflictions, the better it is for vs. The reaſon is, becauſe, firſt, younger yeares are more pliable to any inſtruction: as we ſee in the learning of humaine artes or tongues; yea, in the taming of any wilde beaſt. Secondly, longer cuſtome thereunto, maketh it more eaſie and more profitable vnto vs. The vſe is, to teach vs, firſt, the cauſe why the godly haue (almoſt) with the profeſſion of religion, entred into perſecutions. Secondly, that though our afflictions begin and end with our life; yet are we not to be caſt downe or grieued, but to reioice in it, ſeeing it is good for vs.

[*He ſitteth alone and is ſilent*] *i.* in quiet maner he vnder- *Verſe 28.*
taketh the affliction, and meditateth ſecretly of it [*becauſe he hath laid it vpon him*] *i.* ſeeing the Lord Almighty, that loueth him, hath laid his rod vpon him.

Doctrine. [*ſitteth alone, &c.*] Afflictions do frame Gods 1
people to patience, and humilitie. The reaſon is, becauſe, firſt, their vnbrideled ſtomacke is broken thereby. Secondly, their ſinnes and deſert thereof be laide before their eyes by them. Thirdly, Gods inculcable hand is ſeene in them.

Fourthly, they obtaine much profite in godlineſſe by them. The vſe is, firſt, to teach vs, that they are neceſſarie for vs. Secondly, to trie our ſelues by our increaſe in patience and humilitie, how much we haue profited by ſuch afflictions as we haue ſuffered.

2 *Doctrine.* [*alone and is ſilent*] Afflictions doe giue vs iuſt occaſion of meditation for the examination of our ſelues, what is amiſſe in vs. The reaſon is, becauſe, firſt, God (being iuſt) will not puniſh vs without our deſert thereof. Secondly, he will not withdraw his rod to our comfort, without our amendment. Thirdly, we cannot throughly amend without ſerious meditation. Fourthly, the heart is much eaſed with a thorough examination of our ſelues, and calling vpon GOD for the amendment of that is amiſſe. The vſe is, to teach vs, that when we be afflicted, we muſt enter into ſuch an account with our ſelues, if wee looke for any profite by the ſame.

3 *Doctrine.* [*he hath laid it*] The godly are contented to beare whatſoeuer the Lord laieth vpon them. The reaſon is, becauſe, they haue deſerued much more at his hands. The vſe is, to teach vs, firſt, to trie our ſelues whether we be ſo affected, or no. Secondly, to labour more and more to be contented with whatſoeuer condition it ſhal pleaſe the Lord to lay vpon vs.

Verſe 29. [*He giueth his mouth to the duſt*] *i.* he humbly throweth downe himſelfe before GOD, acknowledging alſo he is iuſt that is vpon him, and ſaith in his heart [*it may be there is hope*] *i.* though I ſee no reaſon of remedie, all meanes failing mee, and Gods hand being ſo heauie vpon me; yet will I waite, for peraduenture he will ſhew mercie vpon me: with this kind of ſpeech the ſcripture teacheth how diffidence & diſtruſt is driuen away, as *Iohn* 12. 14.

1 *Doctrine.* [*he putteth*] The godly, hauing rightly profited by their afflictions, doe reuerence Gods power in puniſhing them, and doe humble themſelues vnder his hand. The reaſon is, becauſe, firſt, they are aſſured of his power, wiſdome, and loue. Secondly, they will not be driuen from

him by any extremitie, knowing that out of his fauour there is nothing but horror. The vſe is, to teach vs, firſt, not to iudge of the croſſe according to our owne carnall reaſon, but according to Gods iuſtice and righteouſneſſe. Secondly, to ſtriue to accept patiently whatſoeuer he layeth vpon vs, be it neuer ſo extreame and grieuous.

Doctrine. [*it may be there is hope*] we muſt truſt in God, and waire for the performance of his promiſes, though there be no hope in the iudgement of fleſh and blood. The reaſon is, becauſe, firſt, he is both able and willing to be as good as his worde, though he haue reſerued the time when, in his owne power. Secondly, he hath alwaies in greateſt extremities deliuered his people. Thirdly, he bringeth vs into ſtraights to trie vs. Fourthly, it is the nature of faith not to be quailed, *1 Iohn 5.4.* The vſe is, to teach vs, firſt, that faith is a thing that reaſon or mans ſtrength cannot attaine vnto: and therfore we muſt beg it of God, and vſe the meanes that he hath appointed in his worde to attaine vnto it, and to grow in it. Secondly, to trie our ſelues how ſtrong in faith we be, by our reſolution and perſwaſion of a ioyfull iſſue, though we be in the greateſt ſtraights that any of Gods children haue fallen into. 2

[*He giueth his cheeke to him that ſmiteth him*] *i.* he taketh willingly and patiently the ſtripes that men doe iniuriouſly lay vpon him [*he is filled with reproach*] *i.* he ſuſtayneth all kindes of vexations from the handes of all kindes of vngodlie ones. *Verſe 30.*

Doctrine. [*he giueth, &c.*] The Godly doe patiently beare the iniuries that men doe lay vpon them. The reaſon is, becauſe, firſt, they know it cannot be done by them without the Lord. Secondly, they are aſſured that it is for their good. The vſe is, firſt, to reproue the impatiencie and reuenge that naturally we are addicted vnto. Secondly, to teach vs to trie our ſelues how much we haue profited by affliction, by the meaſure of patience (being iniuried) that we haue attained vnto. 1

Doctrine. [*filled, &c.*] The godly are ſubiect to all kind of 2

vexation by the hands of all sortes of men. The reason is, because, first, whatsoeuer the wicked do loue, they are haters of the trueth, and the professours thereof. Secondly, the godly are not of this world, but chosen out of it, *Ioh. 15. 19. &c.* Thirdly, they doe not runne to the same excesse of riot with the wicked, *1. Pet. 4. 4.* The vse is, to teach vs, first, to looke for many and diuers molestations from the wicked in this world. Secondly, to learne to take them patiently, and so profite in godlinesse by them.

Verse 23. [*For the Lord will not reiect for euer*] : howsoeuer it please the Lord for a time to hide his louing countenance from his seruants, yet doth not he put them farre from him (for the hebrew word signifieth) without restoring them to the feeling of his fauour againe.

1 *Doctrine.* [*for*] An assured hope of deliuerance grounded vpon Gods promises, is the onely cause of the patience and humilitie of Gods children in their troubles. The reason is, because, first, the corruption of mans nature being of it selfe wayward, cannot take afflictions patiently, without supernaturall helpe: therefore we say, without hope the heart would breake. Secondly, where there is no hope, there is no faith: where there is no faith, there is no comfort to giue patience. Thirdly, else the damned might haue patience which they haue not, as appeareth by their gnashing of teeth. The vse is, to teach vs, to be carefull to vse the meanes of obtayning hope, and growing in it, praysing God for such meanes as we haue, and mourning for that we want.

2 *Doctrine.* [*forsake*] The godly in the extremities of their afflictions, do somtime imagine that GOD hath forsaken them. The reason is, because, first, their guiltie conscience acknowledgeth all damnation due vnto them. Secondly, the waight of Gods anger that darkeneth their faith for the time. Thirdly, God doth thereby make them know that they are without him, & causeth them to make more precious account of his fauour, when it is renued vnto them. The vse is, to teach vs, first, not to cast off all hope either of our selues, or others, though we be brought to the pit of despai-

ration

ration in our owne iudgements. Secondly, to diſtruſt our own ſtrength and know the weakneſſe thereof, that we may grow more and more in knowledge and in the fruites of the ſame.

Doctrine. [*for euer*] It is impoſſible that God ſhould forſake for euer, any one of his children. The reaſons, becauſe, 3
firſt, whome once hee loueth, to the ende hee loueth them, *Iohn. 13. 1.* ſeeing his guiftes are without repentance, *Rom. 11. 29 &c.* elſe none coulde haue hope in their troubles but all muſt needes deſpayre. The vſe is, to teach vs, firſt, how to vnderſtand the ſpeech in the ſcripture that ſayth, God repented. Secondly, that it is ſpoken according to mans capacitie, for that it ſeemeth ſo to vs when hee ſtayeth his threatned iudgements. Thirdly, vpon what ground to condemne their doctrin that think any of the elect can periſh, or any of the reprobates be ſaued. Fourthly to be cõforted in our temptations, ſeeing we once felt comfort, and God is no changeling.

[*But if he afflict*] *i.* Notwithſtanding he doth vſually lay *Verſe 32.*
many and heauie afflictions vpon his people [*yet hee hath compaſſion*] *i.* yet he doth in pitie, and euen in his wrath, remember mercie, *Habac. 3. 2.* [*according to the multitude of his mercies*] *i.* euen becauſe he is infinite in mercie, and hath alwaies vſed to ſhew fauour.

Doctrine. [*if he afflict*] God doth neceſſarily afflict one 4
waie or other, euery one of his children. The reaſon is, becauſe, firſt, euery one angreth him by thoſe ſinnes which he dayly committeth. Secondly, correction is a ſeale of Gods loue towards them, *Heb. 12. 4. &c.* Thirdly, it is profitable for them, if it be rightly taken, and vſe made of it. The vſe is, firſt, to reproue their iudgementes as moſte fooliſh, that thinke them the greateſt ſinners, that haue the moſt grieuous puniſhments in this life. Secondly, to teach vs not to pray for a freedome from affliction in this life, for that were againſte faith and Gods loue to vs. Thirdly, to reioice in troubles, enduring them patiently though they be moſt bitter to our nature, & to praiſe God for them, ſeeing we haue (or may haue) ſo many benefits with them.

2 *Doctrine.* [*yet he hath compassion*] God suffereth none of his children in afflictions to be tempted aboue their strength but alwaies maketh his loue knowne vnto them by deliuering them in due time. The reason is, because, first, else none could stande, seeing the weakenesse of mans nature woud yeeld vnto the least temptation. Secondly, it is an inseparable propertie of God to shewe mercie, whensoeuer it is expedient for any of his seruants, *Isay 54,7,8. Psal 89,33.34. Hab 3,2.* The vse is, to teach vs, first, not to repine or accuse God in the greatest of our afflictions. Secondly, to be comforted in all our troubles, waiting with patience and prayer for the manifestation of Gods compassions and mercies to vs.

3 *Doctrine.* [*according to the, &c.*] The loue and mercie of God is the onely fountaine, & cause of all the fauour shewed to his people. The reason is, because, first, all men are sinners, deseruing Gods curse, which cannot be remooued by anie Saints or Angels. Secondly, man is not able of himselfe to thinke a good thought, *2. Cor. 3.5.* al his righteousnesse being as a filthie cloute, *Isay. 64.6.* The vse is, to teach vs, first, to be humbled in the consideration of our owne miserable estate without Gods mercie. Secondly, to seeke onely to God for all good things, vsing the meanes approued by his word for the obtaining of the same, and auoyding all other. Thirdly, to praise God onely for all the good things that wee doe or shall enioy, and not the meanes, but as second causes and instruments of the same.

4 *Doctrine.* [*multitude of his mercies*] No sinnes in any of Gods children can be vnto death, be they neuer so many and grieuous. The reason is, because, first, Gods mercies is ouer all his workes, and reioyceth against iudgement. Secondly, his mercie is infinite as his maiestie, and cannot be ouercome of sinne. The vse is, first, to confute the Popish distinction of veniall and mortall sinnes: for the greatest are veniall if God forgiue them, and the least mortall if hee shewe not mercie. Secondly, to teach vs, to admire Gods great mercies towards vs, and not to take libertie to sinne thereby, but to vse the same

same as a notable prouocation to feare, loue and obey him, seeing he is so mercifull vnto vs.

[*For he doth not punish from his heart*] *i.* it ariseth not from Gods voluntarie desire, but from the sinne of man that God punisheth [*and maketh sorrowfull the children of men*] *i.* giueth them cause by afflicting them to bee vexed and grieued. *Verse 33.*

Doctrine]. [*for &c.*] sinne constraineth the Lord to afflict his dearest children: for the reasons herof, see *vers. 27. Doct. 1* The vse is, to teach vs, first, to abhorre sinne aboue all things whatsoeuer. Secondly, to accuse our selues alone, as the cause of all our afflictions. 1

Doctrine. [*not punish from his heart*] GOD taketh no delight in afflicting his children, *Psal. 81, 13. Isay. 1, 24.* The vse is, to teach vs, first, to abhorre their prophanesse that say, God sporteth himselfe in punishing man. Secondly, by his example, to censure others with all remorce and pittie, not delighting to disgrace them. 2

Doctrine. [*maketh sorrowfull*] The godly may not bee as Stoykes, but must be most passionate in their afflictions: for the reason and vse hereof, see *vers. 15. Doct. 5.* 3

[*To stampe vnder foote*] *i.* to spoile without regard [*all the prisoners of the earth*] *i.* all those that are in miserie and caste in bonds in this world by the power of men. *Verse 34.*

[*To wrest the right of man*] *i.* by false witnesse and corrupt meanes, to take from the iust that which is his owne [*before the face of the Superiour*] *i.* in solemne iudgement vnder colour of lawe, and that in the sight and presence of those in authoritie. *Verse 35.*

[*To ouerbeare a man in his cause*] *i.* by strength, authoritie, or cunning, to cause a man to haue sentence against him [*the Lord seeth not*] *i.* God doth not approue any such thing as *Deut 12. 13.* for seeing is here to be vnderstood as knowing is, *Psal. 139. Matth 7, 23.* it being manifest that God seeth and knoweth all things, though he approue and allowe onely that which is good. *Verse 36.*

Doctrine. (generally out of these three verses) Though 1

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the wicked be raised vp by Gods hand to afflict his people for their sinnes, yet shall they not thereby bee excused, but (without repentance) condemned for it. The reason is, because, first, it is here sayd that GOD alloweth of no such thing. Secondly, to condemne the innocent and iustifie the vngodly, are both an abhomination vnto the Lord, *Pro. 17.15.&c.*. Thirdly, though God worke their action, yet is he farre from the euill of their affection therein: for hee hath one purpose in it, which is most holy, and they another which is, most wicked, *Isay.10.5.12.&c.* Fourthly, they shall not be held excused, seeing Gods purpose therein is not onely to feare his children from offending, but also to make the damnation of the wicked the more iust, *Matth.23 33.&c.* Fiftly, God hath such loue to his children, that hee hath giuen speciall charge for their defence, *Psalm.105.15.* and threatned seuere punishmentes to fall vpon their oppressors, *Gen. 15.14.* The vse is, to teach vs, first, what cause the wicked haue to be afrayd of, shewing violence to any of Gods children. Secondly, to doe no wrong vnto other, by any pretence, nor any way lay the blame vpon God for any thing, seeing that were to aggrauate our owne offences: Thirdly, to learne patience, and to bee stayed from reuenging our selues vppon our aduersaries, seeing God vseth them for our good, and will seuerely punish the iniuries donne vnto vs.

2. *Doctr.* [*To stampe,&c.*] It is the lot of the godly to bee oppressed and abused by the wicked in this worlde. The reason is, because, first, they thinke it a speciall meanes to make them fall from the trueth, and terrifie others from beleeuing it, seeing them so numbred among the wicked, and seeing bondage crosseth our naturall affection. Secondly, God seeth afflictions profitable to his people, to bridle their natural desires, and to make them haue the pleasures of this life in lesse account. The vse is, first, to reproue the corrupt iudgement of them that account all that are in affliction as most wicked and miserable, seeing it was euer the condition of the best: Examples hereof, *Iacob, Ioseph, Ieremie, Dauid, Christ,&c.*

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Secondly, to teach vs to take afflictions patiently, seeing we haue therein a portion with the righteous: and seeing we shall haue the greater crowne of glorie, if we continue vnto the end. Thirdly, not to yeeld vnto vnlawfull conditions to be freed from the troubles we fall into.

Doctrine. [*all the prisoners*] Though Magistrates haue power from God ouer the subiects bodies, yet will he punish all wrongs, and want of protection, that they vexe them withall. The reason is, because, first, their power is not absolute, but limited to the rule of Gods word. Secondly, there is no respect of persons with God, *Psalm. 82.7. Acts 10.34.* The vse is, first, to teach all superiors to take heed, least they goe beyond the power that GOD hath giuen them, seeing the mischiefes are infinite that flowe from misgouernment. Secondly, to teach vs rather to suffer then to be a meanes of euill, though the Magistrate should iudge vs to it. 3

Doctrine. [*to wrest, &c.*] It is the lot of Gods children to be oppressed before Magistrates by false accusers, and lying witnesses: Examples hereof, are *Naboth, Christ, Steuen, &c.* The reason is, because, first the tongue is most easilie abused. Secondly, the trueth is thereby most disgraced, seeing it carieth a shew of being done iustly. Thirdly, we are thereby made the more like to Christ our head. The vse is, first, to teach vs, not to be too much dismaied with such dealings against vs, seeing it is the lot of the righteous. Secondly, to teach Magistrates to search out such false accusers, and witnesses, and to punish them with that they sought to lay vpon the innocent: for so should it be by the law of God: the want of practise wherof maketh both Church and common weale to flow with false accusers. 4

Doctrine. [*to ouer-beare, &c.*] It is the lot of the godly to be ouer-borne by the wicked in euery controuersie. The reason is, because, the wicked will, first, flatter rulers: secondly, lie and suborne all vnlawful meanes that may be deuised. The vse is, to teach vs, first, to auoid all occasions of hauing controuersie with the wicked, as much as may be. Secondly, not therefore onely to esteeme a man faultie because he is 5

condemned before the Magiſtrates: for he may bee ouerborne in his righteous cauſe.

6 *Doctrine.* [*the Lord ſeeth it not*] The Lord doth not like of, but will be ſure to be reuenged of all the iniuries done to the innocent, whether it be by Magiſtrates, accuſers, witneſſes, or any others. The reaſon is, becauſe, God is not only iuſt in all his owne waies, but alſo a ſeuere reuenger of the vnrighteouſnes of men. The vſe is, to teach vs, of what condition ſoeuer we be, to take heed that we doe not wrong any man, either couertly, or openly, ſeeing GOD will call all men to accompt, and iudge of euery one according to his deedes.

Verſe 37. [*Who is he then*] *i.* what man, or what creature in heauen or earth is there? [*that ſaith it commeth to paſſe*] *i.* that is able to ſay ſuch a thing ſhall be, and to cauſe it to be indeed [*and the Lord commaunded it not*] *i.* except the Lord giue his conſent that it ſhall be, and his power to bring it to paſſe?

1 *Doctrine.* [*who is he then*] No man can bring any thing to paſſe, except the Lord giue power thereunto, *Iſay 43.15. Dan. 3.16. Mat.10.29. Prouer.20.24.* The reaſon is, becauſe, God is Almightie; that is, all might and power comming onely from him: therefore is he ſaid to make the earth ſwallow vp his foes, *Exod.15.12. Numb.16.31.* to remoue mountaines, *Iob. 9.5.* to meaſures the windes and waters, *Iob. 28.25.* to turne mans heart, and ſend plagues. *Pſal.104.25.&c.* to ſay to the North, giue, *Iſay 43.6.* and to the deeps, be drie, *Iſay 44.27.* to deuide the roaring ſea, *Iſay 51.15.* and to beare rule ouer the kingdomes of the earth, *Dan. 4.29.* The vſe is, to teach vs, firſt, how bruitiſh they be that think to doe any thing as of themſelues, or as (it were) not regarding, or, in deſpite of the Lord: to ſuch he giueth notable foyles euen in this world; as, to *Pharaoh*, *Exod. 5.2.* *Senacherib*, *Iſay 38.&c.* Secondly, to acknowledge his mightie power, and in all things that we take in hand, to be ſure we haue the warrant of his word, crauing his ſtrength to aſſiſt vs therein.

Doctrine.

Doctrine. [*commaunded it*] Nothing is done in this world, 2
but the Lord is the principall doer of it, *Prouer.16.33.* The reaſon is, becauſe (as in the former doctrine) all power is of God: ſo as, man hath no power but from him, and yet is he not the author of ſinne, ſeeing he doth all things to an holie end, and with a moſt pure affection: whereas man doing the ſelfe ſame action, hath a ſiniſter purpoſe in it, and doth it with a ſinfull affection, which maketh it a ſinfull action in him: this is euident in the ſelling of *Ioſeph* into Egypt: in the ſpoyling of *Iob*: and crucifying of *Chriſt*: all which actions hee did to an holie ende, with a moſt pure affection: but man did them to an euill intent, with a corrupt affection. The vſe is, to reproue them that thinke the Lord doth onely ſuffer many things to be done, and yet the Scripture tearmeth him a doer (and not onely a ſufferer) of ſuch kind of actions, *Exod.7.3.* he hardned *Pharaohs* heart, *Exod.21.13.* God hath offered, &c. *Gen.45.8. God ſent me hither, Acts 4.28 to doe what thy counſell and hand, &c. Iames 4.15. if the Lord will, &c.*

[*Out of the mouth of the higheſt*] *i.* From the decree and *Verſe 38.*
ſecret appointment of GOD [*commeth not euery euill and good thing*] *i.* proceedeth both proſperitie and aduerſitie, and all actions that tend to either of them.

Doctrine. Both proſperitie and affliction that doe befall any in this life, come from the decree and hand of the Lord, *Amos 3.6. Iſay 45.7. Iob.2.10.* The reaſon is, becauſe (as in the former doctrine) he is the principall doer of all things. The vſe is, firſt, to confute the vaine opinion of Fortune, whereunto the Philoſophers and carnall ignorant people vſe to aſcribe the thing whereof they ſee not an apparant cauſe. Secondly, to teach vs to acknowledge him the author of our good, and praiſe him for it: and not to ſtay vpon the meanes, as naturally we do: and to take patiently afflictions as from him, not fretting at the inſtruments, which could doe nothing without him, but finding the cauſe in our owne ſinnes: as the next verſe teacheth.

[*Why ſhould liuing man murmoyle himſelfe*] *i.* what follie is *Verſe 39.*

it that any man ſhould vexe his ſoule in miſiudging of his eſtate, and ſeeking by-pathes to winde himſelf out [*man for his ſinnes*] *i.* man I ſay that ſuffereth iuſtly the puniſhment of his ſinnes: for the Hebrue word is vſed both for ſinne, the ſacrifice for ſinne, and the puniſhment for ſinne.

1 *Doctrine.* [*Wherefore, &c.*] It is the propertie of a naturall man to be moſt impatient and wayward in his afflictions. The reaſon is, becauſe, firſt, they croſſe his affections which he deſireth to ſatisfie. Secondly, he wanteth Gods ſpirite which is the worker of patience, and comfort in diſtreſſes. The vſe is, firſt, to declare vnto vs in what miſerable condition we are by nature, if God ſhould leaue vs therein. Secondly, to teach vs to trie our ſelues in all afflictions, what meaſure of godlineſſe we haue by the power that patience hath in vs to rule our naturall affections.

2 *Doctrine.* [*turmoyle himſelfe*] Man is naturally diligent to winde out of afflictions, and inuenteth many meanes, but neuer findeth out the right: Examples hereof, are *Pharaoh* and *Saul*. The reaſon is, becauſe, firſt, afflictions doe naturally diſcontent vs. Secondly, we haue a naturall inclination to labour for our owne good. Thirdly, our nature is ſo corrupted, that of it ſelfe it can doe no good thing. Fourthly, Sathan laboureth to keepe vs in error. Fiftly, God onely directeth to weldoing, which naturally we are farre from. The vſe is, to teach vs, not to truſt in any thing that we can inuent of our ſelues, but to be ſure to haue a warrant out of Gods word for all things that we take in hand, and to pray him to bleſſe our indeuours therein.

3 *Doctrine.* [*man for his ſinnes*] Whatſoeuer man ſuffereth, he is to eſteeme it iuſtly deſerued by his ſinnes, that he hath committed. The reaſon is, becauſe, firſt, GOD is iuſt, and cannot doe any wrong. Secondly, all men commit many ſinnes, the leaſt whereof deſerue all that can be laied vpon vs. The vſe is, to teach vs, firſt, in all our afflictions to acknowledge our ſinnes to be the cauſe thereof, and to learne to profite thereby to amendment. Secondly, to learne to iuſtifie God (which is the drift of this place) and patiently to beare

it,

it, ſeeking to amend, as followeth.

[*Let vs ſearch*] *i.* Let vs take a ſuruey of [*and trie*] *i.* and proue by the touchſtone of Gods worde [*our waies*] *i.* the thoughts, words and deedes that we haue conceiued, ſpoken and donne; and what they haue deſerued, if God deale in iuſtice with vs [*and turne againe vnto the Lord*] *i.* bee heartily ſorrowfull for that which is amiſſe, craue pardon for it, with certaine beleefe to obtaine it, and frame the reſt of our liues according to his will. *Verſe 40.*

Doctrine. [*let vs, &c.*] Thoſe that will ſoundly turne vnto God, muſt diligently examine their former life. The reaſon is, becauſe, firſt, none can repent him of that which he doth not ſeriouſly thinke of. Secondly, repentance is not found if any knowne ſinne be not particularly repented of. Thirdly, it will lay the multitude of his ſinnes before him at once, which will grieue him and humble him the more. The vſe is, to teach vs, firſt, that they are farre from repentance, which goe on ſleepily in a carnall courſe, not recounting what they haue beene. Secondly, that if we wil prooue to our ſelues that we do truly repent, wee muſt heedfully begin with this ſearching of our ſelues. 1

Doctrine. [*trie*] In examining our ſelues (which is the beginning of true conuerſion) we muſt trie our former behauiour, how agreeable it hath beene to Gods will. The reaſon is, becauſe, elſe wee cannot loath and leaue that is amiſſe, and goe on in that which is well. The vſe is, to teach vs, firſt, that they are far from conuerſion that are ignorant of Gods word the touchſtone in this triall. Secondly, that we muſt be carefull to obtaine the knowledge of Gods will, and to examine our ſelues continually by it. 2

Doctrine. [*turne*] It is nothing that we looke to our waies and ſee what is amiſſe therein, except wee repent of it, aske God forgiuenes, beleeuing to obtaine remiſſion, and leade a new life. The reaſon is, becauſe, firſt, the knowledge of our ſinnes (if wee goe no further) ſhall doe vs no good, but make our condemnation more iuſte, euen in our owne iudgement. Secondly, we are to trie, and ſearch our waies, 3

to the end that wee may turne vnto the Lord. The vſe is, to teach vs, firſt, that they are neuer the neerer to God, that can talke much of their owne ſinnes, and Gods mercies, if they haue no reformation in their liues. Secondly, to bee carefull (if we will proue our ſelues rightly to feare God) that we reforme our ſelues, in whatſoeuer Gods worde condemneth, and walke in that which is preſcribed by it.

Verſe 41. *Let vs lift vp our hearts* [*i.* by heartie prayer ſend vp our petitions] [*with our hands*] *i.* and lift vp our handes; that by that outwarde geſture, our affections may bee more ſtirred vp vnto prayer [*vnto God*] *i.* vnto the creator and gouernor of the whole world, that onely is able and willing to forgiue vs our ſinnes [*in the heauens*] *i.* aboue all earthly things: and therefore our faith muſt looke vpward.

1 *Doctrine.* [*let vs lift vp, &c.*] True repentance worketh in vs moſt earneſt and heartie prayer. The reaſon is, becauſe, firſt, in it, we ſee our miſerie in our ſelues, and what need we haue to ſeeke to God for helpe. Secondly, it aſſureth vs of Gods loue to vs, and readineſſe to heare vs. Thirdly, it encourageth vs to call vpon the Lord, who in our conuerſion hath giuen vs experience of his vnſpeakeable mercies. The vſe is, to teach vs, firſt, to be as diligent in performing this prayer aright, as wee are deſirous to proue to our owne hearts that our repentance is vnfained.

2 *Doctrine.* [*our hearts*] Prayer to GOD conſiſteth not in wordes, but in the feruent and faithfull lifting vp of the heart. The reaſon is, becauſe, firſt, God is a ſpirit, *Iohn.4.24.* and reſpecteth not the outward action in his worſhip. Secondly, diuers haue prayed aright, that haue vttered no words, *Gen. 24.63. Exod.14.15.* The vſe is, firſt, to reproue them that thinke prayer ſtandeth in ſaying ouer certayne ſentences; which is the diſpoſition of all men naturally; but the Papiſts exceed in it; of whome the ſaying of the Prophet is verified, *Iſay.29.23. &c.* Secondly, to teach vs, to take heede that in prayer our hearts be ſet vpon that we pray for, and neither be caried away with any other by-thoughts, nor contented with an ordinarie affection therein.

Doctrine,

Doctrine [*our hands*] Wee may vſe all outward meanes (that haue warrant in the worde) to ſtirre vp our affections, to bee more feruent in prayer. The reaſon is, becauſe, firſt, we are naturally dull in it. Secondly, our hearts are often moued with the things that our outward ſences do apprehend. The vſe is, to teach vs, firſt, to what ende kneeling, lifting vp of the eyes, and handes, &c. are commended vnto vs, in the holy ſcriptures; to wit, not as partes of Gods ſeruice, but as meanes to further vs in it. Secondly, to take heed that we reſt not in any of theſe outward things, but bee prouoked to the inward duety by them. 3

Doctrine. [*vnto God*] All our prayers are to be made vnto God alone, *Pſal. 50. 15. Rom. 10, 14.* The reaſon is, becauſe, firſt, it is he onely that can grant our requeſts. Secondly, we are not commanded in the ſcripture, to call vpon any other: and therefore if we do, it is not of faith; and conſequently it is ſinne. The vſe is, firſt, to reproue the dotage of the heathen, that prayed to the ſunne, moone, and ſtarres: and of the Papiſts, that pray to Angels, and Saints. Secondly, to teach vs to make all our prayers vnto the Lord alone, in the name of his ſonne Chriſt, for ſuch thinges as hee hath promiſed in his word, and in ſuch manner as he hath preſcribed. 4

Doctrine. [*in the heauens*] The prayer of the faithfull muſt neuer reſt vpon any thing in this world, but looke vnto the mighty God, the author of all things. The reaſon is becauſe faith reacheth aboue reaſon, or things that are ſeene. The vſe is, to teach vs, not to meaſure our hope when wee pray, by our owne worthineſſe or vnderſtanding, but by the promiſe of God, grounded vpon his power and truth. 5

[*Wee haue ſinned*] The hebrue word ſignifieth, a failing, or comming ſhort of our duetie: the meaning is, wee haue left vndonne that which we ſhould haue donne [*and haue rebelled*] *i.* donne that which wee are forbidden [*thou haſt not ſpared*] *i.* thou haſt layde thy iudgementes largely vppon vs. *Verſe 42.*

The three firſt doctrines are gathered generally out of this large confeſſion following.

Doctrine.

1 *Doctrine.* The time of affliction requireth a ſpeciall kinde of ſhewing our repentance, both more feruent and with longer continuance then ordinarie. The reaſon is, becauſe, firſt, God therefore afflicteth vs, that we might bee brought to a more thorough repentance, *Luke 5.35.&c.* Secondly, Gods anger againſt vs for our ſinnes, is manifeſted vnto vs by afflictions: which muſt bee turned away by our vnfained repentance, or we ſhall be conſumed. Thirdly, God hath vſually brought his people to ſuch ſpeciall declaration of repentance & bleſſed them therin, *1.Sam 7,5,6. Nehem 1,2,&c. Heſt. 4 16.* The vſe is, firſt, to reproue the Papiſts, that haue ſet times of faſting euery yeare, whether they haue cauſe to mourne or to reioyce. Secondly, to reproue carnal profeſſors that thinke faſting, &c. to pertaine to the olde Church onely, and not to vs; ſeeing Chriſt ſayd, it ſhould bee alſo ſomtimes vnder the Goſpell, *Luk 5,35,&c.* Thirdly, it teacheth vs, that we muſt performe eſpeciall dueties, both priuate and publique, when the puniſhing hande of God is vppon vs in particular, or the Church in general. Fourthly, it ſheweth that affliction is moſt profitable for vs, ſeeing it increaſeth our repentance, & whetteth the feruencie of our affection in prayer.

2 *Doctrine.* It is neceſſary for Gods people to begin their prayers to God with a free confeſſion of their ſinnes, *Pſalm. 32,5. Daniel 9,5. Nehem 1,6.* The reaſon is, becauſe, firſt, elſe wee obtaine no forgiueneſſe. Secondly, elſe wee haue no aſſurance that we haue repented, ſeeing confeſſion doth alwaies accompany repentance. Thirdly, otherwiſe we cannot rightly and thoroughly condemne our ſelues, and cleere the Lord for puniſhing vs. Fourthly, by the confeſſion of our ſinnes, we are the more humbled, and prepared the better to prayer. The vſe is, firſt, to reprooue all them that iuſtifie themſelues like the proude Phariſie, and offer vp their owne worke for ſatisfaction vnto God, as the Papiſtes doe. Secondly, to reproue them that will not gladly beare ſharpe reproofe for their ſinnes, nor be contented to be cenſured by thoſe meanes that God hath preſcribed in his worde for the ſame purpoſe. Thirdly, it teacheth vs for to loue them that ad-

admoniſh vs often, and reproue vs ſharpely, when we haue offended, eſteeming them our deereſt friends, and auoyding ſuch as flatter, as *Leuitic. 19. 17. Math. 18. 18.* ſeeing it is the meanes to bring vs to this confeſſion, which is ſo neceſſarie.

Doctrine. It furthereth to thorow repentance that Gods people doe in their prayers adioyne to their confeſſion of ſinnes, a recitall of the iudgements that are vpon them for the ſame. The reaſon is, becauſe, firſt, they may thereby (if they will learne them by no other meanes) know and think vpon the multitude, and heynouſnes of their offences. Secondly, thereby they are made to feele what neede they ſtand in of Gods mercie, that they may the more earneſtly ſeeke to him in feare and trembling. Thirdly, Gods mercie is readieſt for them that moſt freely acknowledge his iuſtice in puniſhing them. Fourthly, to teach vs to recount Gods iudgements vpon our ſelues, and others, generally or particularly, that we may be the better humbled and fitted thereby to prayer. 3

Doctrine. [*ſinned:* heb. *failed*] Euery child of GOD is iuſtly puniſhed that faileth in any duetie whatſoeuer it be, that God hath commanded him in his word. The reaſon is, becauſe, firſt, all are his creatures, and are to be obedient whollie to his commaundementes. Secondly, he made vs able in our creation to fulfill his whole law. Thirdly, the leaſt failing in our duetie, is ſinne that prouoketh Gods anger, and bringeth a curſe, ſeeme it neuer ſo trifling a matter in our corrupt iudgement. The vſe is, firſt, to reproue the Papiſts, that turne many of Gods commandements into counſels, and ſo make them not enioyned vnder paine of Gods curſe: alſo accounting many ſinnes veniall in themſelues. Secondly, to reproue them that thinke themſelues wronged, if they be puniſhed, & haue not fallen into notorious groſſe ſinnes; neuer remembring that duetie muſt be done, aſwell as vices auoyded. Thirdly, to teach vs, to acknowledge God to be holie, iuſt, and righteous, whatſoeuer he lay vpon vs here: alſo not to content our ſelues with a ciuill life, ſeeing we are en- 4

ioyned to doe whatsoeuer God hath commaunded.

5 *Doctrine.* [*rebelled*] It is rebellion against the Lord, to despise any of his lawes, though all humaine lawes should approue vs therein. The reason is, because, first, God is king of kings, and will be serued without exception. Secondly, else God should yeeld vnto men. Thirdly, we are to obey men (onely) in the Lord, and no further. The vse is, first, to reproue Rulers that require obedience of their subiects to all their owne decrees, not regarding whether God be disobeyed thereby, or no. Secondly, to reproue them that pretend mans law to defend themselues in their sinnes; as in the breach of the Sabboth, contentednesse with the dumbe Ministerie, putting of money to vsurie, &c. Secondly, it teacheth vs alwaies to hold this both in iudgement and practise, *It is better to obey God then men, Acts 5.29.*

6 *Doctrine.* [*not spared*] No excuse nor priuiledg can shield any man from Gods plagues for sinne. The reason is, because first, God cannot hold the wicked innocent. Secondly, God must necessarilie in loue correct his children, that they may know their sinnes, and the desert thereof, and be reformed thereby. The vse is, to teach vs, first, to gather the heinousnesse of our sinnes by the grieuousnes of our punishments. Secondly, to shun all excuses by priuiledge of birth, wealth, authoritie, &c. (for no excuse will serue) but to acknowledge Gods iustice and mercie in punishing vs. Thirdly, so often as we are any way afflicted, to labour to amend our liues, if we looke to be eased.

Verse 43. [*Thou hast couered vs with wrath*] *i.* Thou hast ouerwhelmed vs with the multitude of thy iudgements, that flowe from thine anger against vs for our sinnes [*and persecuted vs*] *i.* followed vs with all kinds of thy iudgments, to euery place that we haue fled vnto, and met with euery excuse that we could pretend [*thou hast slaine*] *i.* destroyed vs in great aboundance [*and not spared*] *i.* shewed no compassion to any age or sexe.

1 *Doctrine.* [*thou hast couered, &c.*] The godly endure more trouble in this world both inwardly and outwardly, then

then any other: for the reaſon, and vſe hereof, *ſee Chapt. 1. verſe 12. Doctr. 5.*

Doctrine. [*perſecuted*] There is neither place to hide our ſelues in, nor excuſe that will defend vs, when God purpoſeth to puniſh vs for our ſinnes: for the reaſon, and vſe hereof, *ſee verſe 5. Doctr. 1.* 2

Doctrine. [*thou haſt*] and yet it was the enemies that did it, teaching vs this doctrine. In our afflictions we muſt not looke to the inſtruments, but to the Lord that ſmiteth: for the reaſon, and vſe hereof, *ſee Chapt. 1. verſe 5. Doctr. 5.* 3

Doctrine. [*ſlaine and not ſpared*] As God is full of mercie in his long ſuffering, ſo is his anger vnappeaſable, when it breaketh out againſt the ſonnes of men: for the reaſon, and vſe hereof, *ſee chap. 2. verſe 2. Doctr. 2.* 4

Doctrine. [*not ſpared*] Men feele not Gods hand ſufficiently to be humbled thereby, except the Lord ſmite them moſt ſeuerely. The reaſon is, becauſe, firſt, of our naturall blindneſſe and blockiſhneſſe to follow that which is righteous in Gods ſight. Secondly, ſuch is our hypocriſie, that elſe we would ſeeke ſhifts. Thirdly, our courſe in ſinning is naturally ſo ſtrong, that it wil not otherwiſe be ſtaied. The vſe is to teach vs, firſt, what monſters we are by nature: Secondly, to renounce our ſelues and all that we can doe, acknowledging Gods iuſtice howſoeuer he puniſh vs, and aſcribing it to his meere mercie, that there is any good thing in vs. 5

[*Thou haſt couered thy ſelfe with a cloud*] *i.* thou doeſt (as it were) hide thy ſelfe, and ſet a barre betwixt thee and vs [*that prayers ſhould not paſſe thorough*] *i.* to the end that our ſupplications ſhould not come vp in thy ſight. *Verſe 44.*

Doctrine. [*couered thy ſelfe, &c.*] The ſinnes of Gods people doe often ſeperate betwixt God and them, that his mercies might be kept from them, *Iſay 59. 2. Ieremie 5. 25.* The reaſon is, becauſe, firſt, our ſinnes prouoke his wrath till it be appeaſed: Secondly, els we would not much feare Gods anger: ſuch is our corruption. The vſe is, firſt, to reproue them that blame God or his word, miniſters or Gods means 1

that he vseth when any plague is vpon them. Secondly, to teach vs to blame our sinnes for euery iudgement that is vpon vs. Thirdly, to labour our hearts carefully to repentance and to obey the Lord, seeing it is the nature of euery sinne, to seperate betwixt God and vs, chusing death (if the will of God be such) rather then life by sinfull meanes.

2 *Doctrine.* [*prayer should not*] God often deferreth to heare the prayer of his children, when yet he purposeth in due time to graunt their requests: for the reason, and vse hereof, *see verse 8. Doctr. 3.*

Verse 45. [*Thou hast appointed*] *i.* By thy hand that disposeth all things, thou hast giuen vs the condition of [*the sweepings and refuse*] *i.* such as are abhorred and loathed [*in the midst*] *i.* by the greatest in number and accompt [*of the people*] *i.* those nations that haue occasion to thinke of vs.

1 *Doctrine.* [*the sweepings*] When God meaneth thoroughly to humble his people, he maketh them odious in the eies of all men, *1. Cor. 4. 13.* The reason is, because, first, hee would take all matter of worldly ostentation from them, which whilest they haue, they are hardly pulled downe. Secondly, that the enemies in the error of their iudgement might haue a perswasion of wel-doing in molesting them. Thirdly, that they may know by experience, the vncertaintie and vanitie of worldly confidence: and so beeing (out of loue therewith) long for them, and delight in heauenlie things. The vse is, to teach vs, first, the peruersenesse of our disposition, that needeth so sharpe meanes to doe vs good. Secondly, whensoeuer we fall into disgrace with the world, to better our waies, by leauing our sinnes and beeing more zealous in godlines.

2 *Doctrine.* [*thou hast, &c.*] It is the Lord that layeth disgrace vpon his people in this life, or else it could not fall vpon them. The reason is, because he is Almightie, and doth all things, *as verse 37. Doct. 1.* The vse is, first, to reproue them that ascribe such things to fortune, and them that respect chiefely the instruments of their disgrace. Secondly, to teach vs whensoeuer any such thing befalleth vs, to acknowledge

ledge it to be the hand of God vpon vs for our ſinnes, and to learne amendment by it.

Doctrine. [*in the midſt*] That which tendeth to the diſ- 3
grace of the godly, is more generally receiued, then any o-
ther tidings whatſoeuer. The reaſon is, becauſe, firſt, God
will haue it a matter to humble them, and a ſtumbling block
to the wicked. Secondly, it is the longing deſire of the wic-
ked to faſten any thing vppon the godly that may diſgrace
them. The vſe is, to teach vs, firſt, not to iudge of any by the
report of the world. Secondly, not to bee amazed when it is
our caſe, but to profite by it to amendment.

[*All our enemies*] *i.* all that are againſt vs, of all nations, *Verſe 46.*
and degrees [*haue opened their mouth*] *i.* haue freely and
largely ſpoken [*againſt vs*] *i.* whatſoeuer might defame
vs.

Doctrine. In that this followeth vpon Gods giuing them 1
ouer into reproach, we learne this doctrine. God muſt giue
his people ouer into reproch before that the wicked can re-
uile them. The reaſon is, for that the tongues aſwell as the
actions, of all men are directed by the Lord, and ſtopped at
his pleaſure. The vſe is, to teach vs, to bee humbled by it
when wee fall into the reproach of men, acknowledging
it the hande of GOD: ſo did *Dauid*, *2. Samuell 16, 10.*
&c.

Doctrine. [*all our enimies haue opened, &c.*] It is a ſpeciall 2
propertie of the wicked to rayle at the godly, and reuile
them: for the reaſon, and vſe hereof, ſee *Chapt. 2. verſe 16.*
doctr. 2.

[*Feare and the pit*] *i.* great terror, and no way to eſcape, *Verſe 47.*
but being as they that ſticke faſt in a ditch, when their ene-
mies purſue them [*is come vppon vs*] *i.* is our preſent condi-
tion, by reaſon of the inſolencie of the enemie [*deſolation*] *i.*
vtter ouerthrow [*and deſtruction*] *i.* an irrecouerable renting
of vs in ſunder.

Doctrine. [*Feare, &c.*] when the wicked inſult againſt the 1
godly, then are they in greater vexation then vnder any o-
ther croſſe that can befall them. The reaſon is, becauſe,

firſt, religion it ſelfe is thereby diſgraced, which ought to bee dearer vnto them then their liues. Secondly, they haue cauſe to feare that GOD will wholly deliuer them and their religion to bee troden vnder foote of ſpoylers. The vſe is, to teach vs, firſt, to trie our ſelues how zealous we are of Gods glory, by the meaſure of our griefe, when the enimies doe blaſpheme. Secondly, to ſtriue to take to heart more and more the diſhonour of the trueth by the reuilings of men.

2 *Doctrine.* [*thepittie*] Gods people are ſometimes brought to ſuch extremities, as they cannot poſſiblie ſee any way to eſcape. The reaſon is, becauſe, firſt, God will let them ſee that their helpe is not in themſelues, but in him. Secondly, thereby wee knowe what grieuous things our ſinnes doe deſerue to bring vs into. Thirdly, God ſheweth vs thereby the hatred of the enemie, that wee may learne to ſhunne him. The vſe is, to teach vs, firſt, not to iudge of our ſelues or others by the outwarde eſtate of his life. Secondly, to looke for ſuch a condition, and to prepare our ſelues to beare it.

3 *Doctrine.* [*deſolation*] when the wicked doe preuayle moſte, then is the miſery of the godly greateſt. The reaſon is, becauſe they cannot both flouriſh together The vſe is, to teach vs, to pray heartily vnto GOD for the ſuppreſſion of the vngodly, and protection of his people from the fury of the wicked.

4 *Doctrine.* [*deſtruction*] whē God bringeth his people into ſtraights, it is an eaſie thing for the wicked to make hauocke of thē. The reaſon is, becauſe, firſt, the Lords ſtrēgth that was for them, is then turned againſt thē. Secondly, the godly hold it lawfull to vſe good meanes onely, whereas the wicked deuiſe any, whether good or euill to ſerue their turne. The vſe is, to teach vs, not to wonder at the ſodaine grouth of the wicked, but to acknowledge our ſinnes that doe giue God ſuch cauſe to ſtirre them againſt vs.

5 *Doctrine*]. [*deſtruction*] In the deſolation of the Church of God, there doe fall out great diſtraction, and rents among the

the members thereof. The reaſon is, becauſe, firſt, Gods preſence, the bond of their vnitie, is remoued from them. Secondly, th ey follow their owne deuiſes, which are all diuers one from another. Thirdly, they are readie (in the corruption of their nature) each to lay the blame vppon others, and none vppon themſelues: The vſe is, to teach vs, firſte, to trie thereby who doe feare God ſoundly, *1. Corinth. 11. 19, &c.* Secondly, to take heede that wee bee no occaſion of ſchiſme among brethren whatſoeuer extremitie befall vs.

[*Myne eye*] *i.* mine eyes: the ſingular number for the plurall [*deſcendeth*] *i.* falleth (as it were) wholly away [*in riuers of water*] *i.* ſuch aboundance of teares come from them, as though they were wholly diſſolued into water [*for the deſtruction*] *i.* for the ruine and ouerthrow [*of the daughter of my people*] *i.* my brethren, ſo tender and deare vnto me. *Verſe 48.*

Doctrine [*mine eye, &c.*] The godly ought more by outward ſignes to declare their ſorrow for the ouerthrow of the Church of God, then for any other calamitie that they can haue ſhare of in this life. The reaſon is, becauſe, firſt, Gods glory is thereby defaced. This cauſed *Moſes, Exod. 32. 32.* and *Paul, Rom. 6, 3.* to be ſo earneſt, as to neglect their own felicitie in reſpect thereof. Secondly, the faith of euery one in particular is much ſhaken thereby, the meanes of ſuſtaining it being ouerthrowne. Thirdly, thoſe that are linked with vs in the neareſt bond, are in dãger of falling away. Fourthly, the aduerſaries mouth is opened to blaſpheme. The vſe is, to teach vs, when we heare or ſee this deſolation, to labour with our ſelues that we may bee affected with it, and not paſſe it ouer careleſly, though it goe well with vs in particular: thus did *Nehem. 2. 3.* 1

Doctrine. [*riuers of water*] When teares are ſhed for the ouerthrowe of religion, they are vndoubted ſignes of the true feare of GOD. The reaſon is, becauſe, firſt, they declare that Gods ſpirite dwelleth in that heart, whereby religion (which naturally wee regarde not) is made deare 2

vnto,

vnto it. Secondly, it argueth a fellow-feeling betwixt the bodie hurt, and the partie weeping; and consequently an vnfeined ingrafting vnto Christ Iesus. The vse is, to teach vs, to trie our selues, what measure of this sorrowe is in vs, for the desolations that the Church of God hath euery where.

Verse 49. [*Mine eye droppeth*] *i.* floweth from mee in teares [*and staieth not*] *i.* continueth without ceasing [*because of no intermission*] *i.* because there is no staye, or breathing time of the miserie that is vpon the daughter of my people.

Doctrine. [*and staieth not*] when God smiteth his people without intermission, then ought they to mourne without ceasing. The reason is, because, he smiteth to bring them to thorowe repentance; whereunto when they attaine, he wil stay his hand. The vse is, first, to reproue them that take not their afflictions to heart for amendment, and those that thinke mourning for a day sufficient, *Isay 58.5. &c.* Secondly, to teach vs, to labour our selues, and increase in mourning so long as the Lords hand continueth heauy vpon his church in generall, or our selues in particular.

Verse 50. [*Till the Lord looke downe*] *i.* till God declare by his fauorable hand, that hee looketh vpon vs; for he alwaies looketh vpon all things [*and beholde from heauen*] *i.* send vs the light of his fauourable countenance, by a mighty deliuerance.

1 *Doctrine.* [*till, &c.*] When the Lords correcting hand is vpon his people, hee seemeth to neglect them, and not to looke vpon them. The reason is, because, first, he withdraweth the feeling of his louing fauour in many respects. Secondly, they iudge (especially in their agonie) according to their present feeling. The vse is, to teach vs, to vse all good meanes to continue the Lords louing countenance; and if he frowne, not to thinke our selues forsaken.

2 *Doctrine.* [*till the Lord, &c.*] The godly in affliction do neuer giue ouer mourning and humbling themselues before God, till the rodde be remoued. The reason is, because, first, it is the nature of faith, not to be ouercome in affliction. Secondly, they knowe they must be afflicted till they be sufficiently humbled, and therefore they labour to growe in it.

The

The reason is, first, to reproue them that cast off the profession of godlinesse, because afflictions goe with it, and embrace this present world with *Demas*. Secondly, to teach vs, not to be so much weary of the rod, as of our sinnes that continue it vpon vs, because they are not repented of.

[*Mine eye*] *i.* the miserie that I see with mine eye [*grieueth mine heart*] *i.* giueth great cause of lamentation vnto my heart [*aboue all the daughters of my citie*] *i.* more then the most passionate women vse to bee vexed, with that which doth most neerely touch them. *Verse 51.*

Doctrine. [*mine eye*] The eye in seeing the outward miseries that God laieth vpon vs, is a speciall meane to make vs the more sorrowfull in heart for it. The reason is, because, first, the sight is the quickest of the senses. Secondly, things seene are most surely and amply knowne and vnderstood, seeing a report may deceiue vs, but not the sight; for that it vieweth all the circumstances, as *Deut. 28. 31. &c. Ier. 52. 10.* The vse is, first, to administer comfort vnto those that want their sight, seeing they cannot behold the things that are lamentable, as those that haue it. Secondly, to teach vs to vse our eyes to the beholding of lawfull things onely, least GOD cause vs to see that which shall make a most deepe impression of griefe into our hearts. 1

Doctrine. [*aboue all*] Naturall affection of the most passionate woman can bring no such griefe of heart, as the miserie of the Church of God doth often worke in the godly. The reason is, because, first, they mourne for things temporall, these for spirituall. Secondly, they haue nothing but naturall affection to set them on worke; these haue Gods spirite also that helpeth them therein, and worketh a greater affection to Gods trueth, then any affection of nature can worke in a mothers to the child of her wombe. The vse is, to reproue them that would haue men become void of passions, as the Stoikes; and those that call this sorrow melancholie, and fantasticall motions, deriding those that do thus mourne. Secondly, to teach vs to learne by the affection of naturall women, how to lament for the decay of religion, 2

and the afflictions of Gods people.

Verse 52. [*Mine enemies*] *i.* those ſtrangers, and vnkind folkes that ſet themſelues againſt me [*chaſed me*] *i.* purſued after me to deſtroy me [*ſore*] *i.* in moſt eger and extreame maner [*as a bird*] *i.* as a fowler purſueth the bird, with deſire to take it [*without cauſe*] *i.* I hauing giuen them no occaſion hereof by any harme that I haue intended or done againſt them.

1 *Doctrine.* [*mine enemies*] The true Church and faithfull people of God doe neuer want enemies whileſt they liue here, who doe moſt egerly purſue them, by all meanes ſeeking to ouerthrow them. The reaſon is, becauſe, firſt, many walke in the broad way, who being of a contrarie qualitie to the godly, doe therfore hate them, *2. Cor. 6. 14. 15. &c. Pſal. 124. 6. 7. and 129. 1. 3. and 56. 1. &c.* Secondly, Gods prouidence hath diſpoſed that it ſhould be ſo, for the more iuſt condemnation of the wicked, and the greater good of his ſeruants. The vſe is, firſt, to reproue the Papiſts, that make multitude, & a viſible Monarchie a note of the true Church. Secondly, to teach vs, to take heede of a familiaritie with the wicked, leſt we be either ſmitten by them, or drawn to ioyne with them in ſmiting the innocent. Thirdly, to looke alwaies for ſuch hatred, if we deſire to walke ſoundly in the waies of the Lord.

2 *Doctrine.* [*as a bird*] The godly of themſelues are ſo ſimple and weake, that they can neither preuent, nor withſtand the pollicies or ſtrength of their aduerſaries. The reaſon is, becauſe, firſt, GOD vſually chooſeth thoſe that be naturally ſimple, *1. Cor. 1. 27. &c.* therefore are they termed doues, *Pſal. 74. 19 Cantic. 2. 14.* ſheepe, *Iohn 10. 27. Matth. 10. 16. &c.* Secondly, the godly are but fewe, weake, and making conſcience to tye themſelues onely to lawfull meanes. The vſe is, firſt, to reproue the Popiſh error of commending men for their pompous worldly wiſedome: alſo the Iewes, carnall men, and politiques, that condemne the meane eſtate of Chriſts people, & look onely to the worldly meanes that men do admire. Secondly, to teach vs to look for both ſubtile, craftie, and open violent enemies, if we will ſerue God aright.

Doctrine.

Doctrine. [*without cause*] The wicked are moued by the malice of their owne hearts, to persecute the godly, not hauing any cause giuen them, to moue them thereunto, *Pro. 1. 11, 17.* The reason is, because, first, the godly are fewer, weaker, simpler, and withdraw themselues from them. Secondly, nothing can be iust cause to make one bitter against another but sinne, which the wicked hate not. Thirdly, God in his prouidence hath appointed it to be so, to shew his righteousnes in deliuering his, and ouerthrowing the other. The vse is, to teach vs, to take patiently the wrongs offered vs by the wicked, seeing they hate vs not for our sinnes, but for the best things in vs, assuring our selues that the righteous God will take our cause into his owne hand. 3

[*They*] *i.* the enemies mentioned in the former verse [*haue shut vp my life in the dungeon*] *i.* haue not onely imprisoned me, but also vsed cruell meanes to take my life from me [*and cast a stone vpon me*] *i.* set an hinderance against me to depriue me of all meanes of recouerie: this was especially true in *Ieremie* his owne person, *Ierem 37. 16.* *Verse 53.*

Doctrine. [*shut vp my life*] The wicked be often so enflamed with malice against the godly, as nothing will satisfie them but their blood: for the reason, and vse hereof, *see Chap. 2. verse 16. Doct. 3.* 1

Doctrine. [*and cast a stone vpon me*] The wicked doe not content themselues with ordinarie meanes to seeke the life of the godly, but also practise often more then naturally seemeth needfull, *Mat. 27. 64.* The reason is, because, first, they beare a deadly hatred to the trueth, and professors thereof, *Rom. 3. 13 &c.* Secondly, the sting of their euill conscience, that maketh them alwaies feare they shall not preuaile, *Dan. 6. 16. 17.* The vse is to teach vs, first, that they that bend themselues against the Church of GOD, shall be madde as Woolues, and foolish in their practises, whose hope GOD will bring to confusion. Secondly, that we may not despaire, though all meanes be against vs. Thirdly, to giue all praise for the Churches deliuerance vnto God alone, seeing he doth so miraculously worke for it. 2

Verse 54. [*Waters haue flowed ouer myne head*] *i.* many and great miseries, and troubles haue ouerwhelmed and oppressed me both in soule and bodie [*I said I am destroyed*] *i.* perswaded my selfe, and vttered it with my wordes, that I was vtterlie ouerthrowne, seeing no meanes to the contrarie, and all occasions that might be, to make me thinke so.

1 *Doctrine.* [*waters, &c.*] many, grieuous, and inexitable are the troubles and miseries which Gods faithfull people suffer in this life, *Acts 14.22. Psal.34.19. and 69.1.2.15.16. &c. 2.Tim.3.12.* The reason is, because, first, Sathan and the wicked doe continually pursue them with deadly hatred, seeking to destroy them. Secondly, God scourgeth euery sonne that he receiueth, *Heb. 12.6.* to bring them to repentance, to conforme them to Christ their head, to make them out of loue with this life, and to inflame their thirst after that which is to come. The vse is, to reproue all prophane and fearefull men that mislike them that suffer, or dare not suffer for the truth, thinking them best that suffer least. Secondly, to teach vs to prepare our selues to suffer extremities whilest we be here, seeing our lot is to suffer for Christ, if we rightly beleeue in his name.

2 *Doctrine.* [*I said*] The godly oppressed with miseries, are often brought both to doubt, & to despaire for the time, *Ioh.3.1. Psal.22.1.* and *77.1.* to the *11. Ierem 15.18.* and *20.14. &c.* The reason is, because first, they iudge according to their present feeling. Secondly, mans infirmitie is naturally prone to infidelitie. Thirdly, God in his wisdome withdraweth the feeling of his grace for a time, to let them see themselues, and to make them seeke to him the more earnestly. Fourthly, to make them more thankfull for his grace when they feele it, and more carefull to continue in it. The vse is to teach vs, first, that we are most miserable by nature, if God leaue vs to our selues. Secondly, to looke for heauy temptations in the time of afflictions. Thirdly, not to cast off all hope of recouering though we seeme to be in a most desperate condition, but carefully to vse the meanes thereof, as first, the meditation of our former feeling: secondly, prayer: thirdly,

thirdly, the vse of the exercises of religion: fourthly, company and conference with the godly onely.

[*I called vpon thy name*] *i.* I prayed hartely vnto thee [*O Lord*] *i.* O thou that rulest the whole worlde [*out of the lowe dungeon*] *i.* from the place and condition of greatest extremitie, when no meanes of deliuerance appeared. *Verse 55.* 1

Doctrine. [*I called*] The godly do pray vnto the Lord for his grace and fauour, euen when they are in such great extremitie that all hope, in reason, is past: Examples hereof, *Moses* at the red sea, *Israel* often, *Ionah* in the whales bellie, &c. The reason is, because, first, their faith can neuer bee quailed, seeing it is that which ouercommeth the world, *i. Iohn. 5. 4. &c.* Secondly, they rest vpon Gods trueth, that fayleth not, and power that ruleth all things. The vse is, to teach vs, first, to striue against that temptation which perswadeth to surceasse praying when our case seemeth desperate. Secondly, that their profession was but temporarie when troubles doe quaile. Thirdly, to call still vpon God in the day of our troubles, yea, to increase in feruencie, according to the increase of danger and continuance therein. 1

Doctrine. [*lowe dungeon*] There is no condition so miserable in this life, but the godly may and doe fall into it: Examples, *Abraham* for vncertaine dwelling, *Dauid* for many enemies, *Iob* for inward and outward miseries of all sortes. The reason is, because, first, GOD will shewe his anger against sinne in this life, euen vpon his owne seruants. Secondly, that by afflictions they might bee weaned from the delight in this worlde, and made in loue with heauen. The vse is, to teach vs, first, to reproue them that iudge according to the outwarde estate of anie, what fauour they are in with the Lord. Secondly, to teach vs, not to promise our selues any worldly successe, but to looke alwayes for the contrarie. 2

[*Thou hast heard my voyce*] *i.* heretofore when I haue prayed thou hast graunted my petitions [*stop not thine eare from my sigh and my crye*] *i.* do not now refuse to regard mine earnest and heartie prayer: for the hebrue word that is trans- *Verse 56.*

lated ſigh, ſignifieth the enlarging or lifting vp of the ſpirit, which muſt needes ariſe from the touch of the heart: & the laſt word expreſſeth the feruencie of the heart, which enforceth the voice vnto vehemencie.

1 *Doctrine.* [*thou haſt, &c.*] the experience of Gods former fauour, is a notable prouocation to cauſe vs ſtill to truſt in him againe in our neceſſities, *Pſal. 4. 1.* The reaſon is, becauſe, firſt, it argueth that wee are grafted into Chriſt, and therefore ſhall be loued vnto the end, ſeeing God chaungeth not. Secondly, GOD is alwaies readie to ſhewe mercie, and to forgiue; and therefore he will doe it one time, as well as another. The vſe is, to teach vs, firſt, to vſe this as a ſpeciall comfort to the afflicted heart, being voyd of preſent comfort, and to beare backe that temptation which ſayth, *God hath caſt thee off.* Secondly, to recount Gods former mercies, taking comfort therein, and ſtiring vp our ſelues thereby vnto prayer with aſſurance to be heard.

2 *Doctrine.* [*ſigh and crie*] The prayer of the godly ought to come from the heart, and to be with greateſt feruency that may be. The reaſon is, becauſe, firſt, God will not be dallied withall, but looketh to the inward affection. Secondly, wee muſt groane vnder the burthen of that we would bee rid of, and long for that we deſire, before God will heare vs. The vſe is, firſt, to reproue the lip-labour of the Papiſts, and of the ignorant prophane people that thinke, prayer ſtandeth in an ordinarie ſaying of certaine words. Secondly, to teach vs to take heede, that in our prayer we bee not carried away into by-thoughts. Thirdly, to labour a forehand by the meditation of the things we pray for, to affect our hearts therwithal.

Verſe 57. [*Thou dreweſt neere*] *i.* by taking away my miſeries, and beſtowing thy graces vpon me, thou that didſt ſeeme to bee farre off, ſhewedſt thy ſelfe to bee at hand [*in the day that I called vpon thee*] *i.* euen when I did pray vnto thee [*thou ſaideſt*] *i.* thou didſt as clearely manifeſt this vnto me, as if I had heard the voice ſpeake vnto me [*feare not*] *i.* caſt thy care vpon me, and be not afraid what man can do vnto thee; for I am with thee, and will preſerue thee.

Doctrine.

Doctrine. [*thou dremest*] when the godly doe rightly pray vnto the Lord, they haue moſt notable experience of his fauour towards them. The reaſon is becauſe, firſt, God performeth his promiſe vnto them, *Call vpon me &c. Pſal. 50.15. Come vnto me &c. Matth 11.28 &c.* Secondly, their affections are caried into heauen, where is the fulneſſe of ioye, from earthly things that are full of vexation. The vſe is, firſt, to reproue them that either accompt feruent prayer needles, or are negligent in it. Secondly, to teach vs, that we therefore are not heard when we pray, becauſe we call not aright. Thirdly, to teach vs to labour with our ſelues, that wee may encreaſe in feruent and often prayer. 1

Doctrine. [*ſaideſt feare not*] The Lord doth giue moſt notable encouragements and comforts, vnto thoſe that rightly worſhip him: Examples hereof, are many in the Scriptures, and in daylie experience. The reaſon is, becauſe, firſt, the Lord doth thereby manifeſt his loue vnto his ſeruants. Secondly, he will daunt the enemies by their wonderfull patience, conſtancie, comfort, and courage. Thirdly, others may be allured by their example to truſt in him. The vſe is, firſt, to reproue them that account the patience of the godly, ſottiſhneſſe; their courage, deſperatneſſe: and their conſtancie, obſtinacie. Secondly, to teach vs, that in walking vprightly, and calling vpon God for his aſſiſtance, we ſhall bee aſſured that he will be with vs, and deliuer vs, howſoeuer he ſeeme for a time to neglect vs. 2

[*O Lord thou haſt maintained the cauſe of my ſoule*] *i.* thou Lord haſt defended mee whenſoeuer my life hath beene in queſtion [*thou haſt redeemed my life*] *i.* thou haſt deliuered me from the hands of thoſe that ſought to deſtroie me. *Verſe 58.*

Doctrine. [*thou haſt, &c.*] The Lord defendeth the cauſe of his ſeruants, whenſoeuer any iniurie is offered them by the ſonnes of men, *Matth. 28.20. Deut. 28.7 &c.* The reaſon is, becauſe, firſt, he accounteth the wrongs that they ſuſtaine, to bee donne vnto himſelfe, *Acts 9.4.* ſeeing they are moleſted for his truth. Secondly, he is the righteous iudge of the world, that hath promiſed to relieue the oppreſſed, *Pſal. 146.* 3

146.7,&c. The vse is, to teach vs, first, in what fearefull case all persecutors are, seeing they haue the Lord against them. Secondly, to be encouraged in weldoing, seeing God is with vs, and in our righteous cause will neuer leaue vs.

2 *Doctrine.* [*soule, life*] It is the soule of the godly, that the wicked doe alwaies hunt after, howsoeuer they doe not alwaies professe so to doe: for the reason and vse hereof, see *vers 53. doct 1.* of this Chapter.

3 *Doctrine.* [*redeemed*] Whatsoeuer extremities the godly doe endure in this life, yet are they in the ende deliuered by the hand of the Lord from al their troubles: Examples hereof, are *Iob, Dauid, Israel, &c.* The reason is, because, first, hee fighteth for them, that is the strongest. Secondly, the enemies of the righteous must needes be ouerthrowne. The vse is, to teach vs, with patience to beare whatsoeuer the Lorde shall lay vpon vs, knowing that the issue thereof shall surely be ioyfull, *Psal 126,5,&c.*

Verse 59. [*O Lord thou hast seene all my wrongs*] *i.* thou hast looked vpon, and considered the manifold wronges that they haue done vnto me [*iudge thou my cause*] *i.* take thou my cause O Lord into thine hands, and iudge me according to mine vprightnesse (not toward thee but) towards them.

1 *Doctrine.* [*thou hast seene, &c.*] It is a notable encouragement to pray to God for helpe against our enemies, whē our conscience assureth vs our cause is righteous. The reason is, because, first, the righteous God will assuredly defend euery man in his righteous cause. Secondly, our conscience being cleere, giueth peace to our hearts, strength to our faith, and feruencie to our prayers. The vse is, to teach vs, first, the cause

1 why in bad matters men seeke to any other for helpe, rather then to God, and in good causes rest on God onely, euen for that the conscience accuseth in the euill, and excuseth in the good. Secondly, that in all our controuersies with men, we labour to be vpright both in matter and manner, so shall we haue comfort in the strife.

2 *Doctrine.* [*iudge thou, &c.*] The cōscience of a good cause, maketh vs desirous to come to trial before God or men. The

reason

reaſon is, becauſe, firſt, wee looke for ſuch an end as we iudge our cauſe to be. Secondly, we know that all iudgements are, or ſhould be equall. The vſe is, to teach vs, firſt, the cauſe why many men refuſe to come to triall in their controuerſies; euen for that they know it is naught, and will not iuſtifie it ſelfe. Secondly, neuer to ſtand in the defence of any cauſe, but ſuch as we are willing to be iudged in, both by God, and all indifferent men.

[*Thou haſt ſeene*] *i.* thou haſt beholden and conſidered [*all their vengeance*] *i.* all their extreame and ſpitefull reuenges and cruelties [*and all their thoughts againſt me*] *i.* all their miſchiefes that their hearts conceiued to vexe me with all. *Verſe 60.*

Doctrine. [*vengeance*] It is a propertie of the wicked to ſhew all hard and cruell behauiour towards the godly. The reaſon is, becauſe, firſt, they are led by the malice of Sathan, which ruleth the children of diſobedience. Secondly, the courſe of the godly tendeth to the pulling downe of ſinne, which the wicked do moſt delight in. The vſe is, to teach vs, firſt, to take heed of dealing cruelly with any, leaſt we ſhew our ſelues branded with the marke of thē vngodly. Secondly, to looke for all extremities at the hands of the wicked, and to learne to take it patiently, ſeeing it is the lot of the righteous. 1

Doctrine. [*thoughts*] The thoughts and imaginations of man, are cleerely knowne vnto the Lord. The reaſon is, becauſe, he made the heart, as well as other parts, and knoweth the depth of the bottome thereof, *Pſal. 94. 11. Acts 1. 24.* The vſe is, firſt, to reproue their blindneſſe that thinke themſelues ſafe, if men ſee not their actions; and them that thinke their thoughts to be free. Secondly, to teach vs, if we deſire to pleaſe God indeed, to be as carefull that our thoughts be vpright, as that our waies be vnreproueable. 2

[*Thou haſt heard their reproach*] *i.* their ſpitefull ſpeeches and taunting tearmes haue come vnto thine eares [*O Lord*] *i.* O thou that gouerneſt all things [*all their thoughts againſt me*] *i.* their manifold deuiſes how to doe me harme. *Verſe 61.*

1 *Doctrine.* [*reproach*] It is a speciall propertie of the wicked, to raile at, and reuile the godlie: for the reason, and vse hereof, *see Chap. 2. verse 16. Doct. 2.*

2 *Doctrine.* [*thoughts*] as in the same worde of the last verse.

Verse 62. [*The lips of those that rise against me*] *i.* the words of such as set themselues to be mine enemies [*and their whispering against me continually*] *i.* their meditations which their heart deuiseth, and their tongue vttereth in secret one to another, and that not once, or now and then, but euery day without ceasing.

1 *Doctrine.* [*lips &c.*] It is a token of an enemie, and not of a friend, to vse to speake against the godly. The reason is, because, first, out of the aboundance of the heart the mouth speaketh, *Matth. 12. 34. &c.* Secondly, loue rather couereth the faults of bretheren, then blazeth them, *1. Pet. 4. 8.* for he that is with vs, saith Christ, can hardly speake euill of vs. The vse is, first, to reproue them that delight in reporting things to the disgrace of others. Secondly, to teach vs, so carefull as we are to approue our selues louers of the trueth, to be so diligent in stopping our mouthes, that they doe not blaze the faults of the professors of the trueth.

2 *Doctrine.* [*all the day*] The wicked are neuer satisfied, but doe still continue their hatred and deuises against the godlie: for the reason and vse hereof, *see verse 14. Doct. 16. of this Chapter.*

Verse 63. [*Behold their sitting downe, and their rising vp*] *i.* thou that knowest all things (for that is the meaning of sitting and rising, as *Psal. 139. 2.*) looke vpon their doings, and call them to account for the same [*I am their song*] *i.* they make themselues merrie with my miseries.

1 *Doctrine.* [*sitting &c.*] The Lord seeth, and will call to a straight reckoning, all the thoughts, words, and deeds of the sonnes of men. The reason is, because, first, he made all things, and therefore must needes know them. Secondly, he is the Iudge of the whole world, and therfore he must needs iudge righteously, *Gen. 18. 25.* The vse is, to teach vs, first, with patience

tience to beare the iniuries offered vs by the wicked, ſeeing they ſhall be called to account for them. Secondly, to walke in feare and trembling, ſeeing God beholdeth, & will iudge all things.

Doctrine. [*their ſong*] The wicked doe greatly delight themſelues in mocking the godlie: for the reaſon and vſe hereof, *ſee verſe 14. Doct. 8. of this Chapter.* 2

[*Giue them a recompence O Lord*] *i.* O Lord do thou call them to account, and requite them [*according to the worke of their hands*] *i.* euen as they haue deſerued, and ſhew no fauour vnto them: ſo *Pſal. 28. 4. &c. Obiection.* How agreeth this with that; pray for them that perſecute you? *Anſwere,* That is vnderſtood of the affection that ſhould be in vs to the good of our enemies; and this is vnderſtood of them that be malitiouſly wicked, and hath rather reference to Gods iuſtice and glorie, then the perſons of the aduerſaries. *Verſe 64.*

Doctrine. [*Giue them &c.*] It is lawfull for the godly (ſo that it be without affection of reuenge, and of a pure zeale to Gods glory) to pray for the confuſion and ſpeedy ouerthrow of the enemies to the trueth. The reaſon is, becauſe, firſt, they haue warrant in the Scriptures ſo to doe. Secondly, they muſt pray for the aduancement of euery braunch of Gods glorie, one whereof is the deſtruction of the wicked. The vſe is, firſt, to reproue them that thinke this place and ſuch like to be peculiar examples, in no ſort to be imitated. Secondly, to teach vs, that Gods glory muſt be dearer to vs, then the good of thoſe that nature bindeth vs neereſt vnto; yea, then the ſaluation of our owne ſoules, *Exod. 32. 32. Rom. 9. 3.* 1

Doctrine. [*according to the works &c.*] We cannot wiſh a greater euill to light vpon our ſelues, or others, then to be dealt with at Gods hands according to our workes. The reaſon is, becauſe, by the workes of the law none can be iuſtified, *Rom. 3. 20.* ſeeing no fleſh is righteous in his ſight, and he that offendeth in one, is guiltie of all, *Iames 2. 10. Obiection.* How then doth the Scripture ſay, God will reward euery one according to his workes? *Anſwere.* It is truely ſaid, 2

for all men ſhall either receiue the reward of their owne workes, which is damnation: or of the perfect obedience of Chriſt, beleeuing in him, which are theirs by imputation. The vſe is, firſt, to confute the Papiſts, and all others, that ſay they looke to be ſaued by their workes, vnderſtanding thereby their owne deeds. Secondly, to teach vs to renounce (in reſpect of looking to be ſaued by them) all our owne works, eſteeming them (as they are) as a filthy cloute in the ſight of God, *Iſay 64.6.* and to relie vpon the obedience of Ieſus Chriſt alone, for our ſaluation, hoping to be iuſtified freely by faith, without the workes of the law, *Roman. 3. 28.*

Verſe 65. [*Giue them faintneſſe of heart*] *i.* Doe thou make their hart to be full of weakneſſe, ſo as they ſhall doe vs no harme; or giue them the couering of the heart; that is, ſuch a miſt and dulneſſe, as ſhall depriue them of all ſtrength and courage, [*thy curſſe vnto them*] *i.* let thine anger ſhew it ſelfe euery way againſt them.

1 *Doctrine.* [*faintneſſe*] God giueth ſtrength or weakneſſe vnto the heart of man, according to that he will haue them able to doe, or vnable to performe. The reaſon is, becauſe, he hath appointed the heart to bee the fountaine, from whence both the willingneſſe, and power to performe euery action ſhould flow and proceede. The vſe is, to teach vs, when we would haue any good thing done, to pray to God to prepare and ſtirre vp the hearts of thoſe thereunto that are to doe it: and when we would haue euill ſtaied, to deſire the Lord to abate the ſtrength and courage of their hearts, that are inclined vnto miſchiefe.

2 *Doctrine.* [*thy curſſe*] It is the curſe of GOD that ſcattereth all the practiſes that the wicked imagine againſt the godly. The reaſon is, becauſe nothing can proſper which God ſetteth himſelfe againſt. The vſe is, to teach vs, firſt, to be carefull that all our actions be taken in hand and continued according to his will; ſo ſhall we be aſſured that Gods bleſſing, and not his curſe ſhall be with vs in them. Secondly,

ly, that the practiſes of vngodlineſſe muſt needes haue an euill ende, ſeeing they (not being warranted by Gods word) are the deedes that God will curſe.

[*Perſecute in thine anger*] *i.* let thine anger proceede againſt them without ceaſing [*and deſtroy them from vnder the heauens of the Lord*] *i.* bring them to confuſion whereſoeuer they ſhield themſelues, ſeeing they are vnder the heauens, where the Lords ſeat is, and in the compaſſe and circumference whereof he raigneth, and ruleth all. *Verſe 66.*

Doctrine. [*thine anger, and deſtroy*] Thoſe againſt whom the Lord ſheweth forth his anger, muſt needes be deſtroyed and come to confuſion. The reaſon is, becauſe, firſt, hee is the greateſt and muſt needes preuaile in whatſoeuer hee taketh in hand. Secondly, hee cannot bee angrie with any of his creatures, but for their diſobedience, which is the iuſt deſert of all confuſion and deſolation. The vſe is, to teach vs, firſt, that the wicked muſt needes bee deſtroyed, ſeeing they do ſtill bend themſelues to prouoke his anger: and therfore we ſhould take their preuailing againſt vs (which is but for a ſhort time) moſt patiently. Secondly, ſo carefull as wee are not to haue Gods anger perſecute vs to our deſtruction, to bee ſo diligent to walke in the feare of his name, and obedience to his lawes. 1

Doctrine. [*from vnder, &c.*] There is no place in the world to keepe man from deſtruction, when Gods anger perſecuteth him. The reaſon is, becauſe his power preuaileth euery where. The vſe is, to teach vs, that there is no ſuertie for vs, neither in this life, nor in the time to come, but onely in the fauour and loue of God, which we muſt labour to attaine vnto aboue all things. 2

The fourth Chapter.

Verse 1. HOw] *i.* in what wonderful manner, and by what ſtrange meanes [*is the golde darkened*] *i.* that glorious temple, that ſhined with gold, wherewith it was adorned, is now made moſt baſe in apparance [*the moſt fine gold is changed*] *i.* that parte of the Temple which was moſt beautifull, being couered with the fineſt gold, is cleane altered in forme, and ſeemeth moſt abiect to looke vnto [*the ſtones of holineſſe*] the ſtones dedicated to holy vſes [*are ſcattered*] are here and there diſperſed [*in the head of euery ſtreet*] *i.* in the corners and by-places as things of no value.

1 *Doctrine.* [*golde darkened*] There is nothing ſo glorious in this life, but it will be made vile when Gods angrie countenance is vpon it, for the ſinnes of men. The reaſon is, becauſe, nothing hath excellencie in it, but at his appointment and pleaſure. The vſe is, firſt, to reprooue them that thinke they may flouriſh, though they neuer meddle with religion, which teacheth the way to attain the fauour of God. Secondly, to teach vs, ſo carefull as we are to enioy the things of this life in their kind, to our comfort, to be ſo diligent to growe in the feare of God, and auoyding of ſin, which diſpleaſeth him.

2 *Doctrine.* [*ſtones of holineſſe are ſcattered*] When GOD giueth power into the handes of the wicked ouer his people, they make hauocke of thoſe thinges that bee moſt pretious. The reaſon is, becauſe, firſt, the power of GOD, which none can reſiſt, is then with them to the ſame purpoſe. Secondly, the hatred of the wicked againſt the godly, reacheth euen to all thoſe thinges that they haue any vſe of. The vſe is, to teach vs, to be humbled, whenſoeuer it falleth out ſo with vs, ſeeing it cannot be but vpon Gods diſpleaſure for our ſinnes.

3 *Doctrine.* [*ſcattered*] Thoſe things that are moſt pretious in the eyes of the godly, are reiected as worth nothing by the

the wicked. The reaſon is becauſe, firſt, they are of a contrary diſpoſition; the one louing goodneſſe, and the meanes to attaine vnto it; and the other hating whatſoeuer is not euill, or tending thereunto. Secondly, all matters of religion are meere fooliſhneſſe to a naturall man, becauſe they are ſpiritually diſcerned, *1.Cor.2.14.* The vſe is, to teach vs, to learne to diſcerne of men whether they bee religiouſly diſpoſed or no, by their loue or diſlike of the meanes that tend to the right worſhip and ſeruice of God.

[*The noble ſonnes of Sion*] *i.* the great men and renowned [*which were comparable to the moſt fine gold*] *i.* which were euery way moſt worthie to be honoured [*how are they eſteemed as earthen pitchers*] *i.* what a meruеilous chaunge are they come vnto? being no more regarded then the earthen veſſels [*the worke of the hands of the Potter*] *i.* which the potter breaketh as things of none account, and altereth them at his pleaſure, *Ieremy.18.2.* or maketh them good for nothing, *Ieremy.19.11.* *Verſe 2.*

Doctrine. Generally out of the whole verſe. The greateſt reputation that man can attaine vnto in this life, is an vncertaine eſtate, and eaſily taken away, *Pſal.49.12.* The reaſon is, becauſe, firſt, there is no certaintie in any thing vnder the Sunne, *Eccleſiaſt.1 2.&c.* Secondly, God ſetteth vp, and putteth downe at his pleaſure, *Dan.4.29.&c.* Thirdly, hee that vſeth his proſperous eſtate beſt, deſerueth continually to haue it taken from him. The vſe is, to teach vs, not to admire the glorious eſtate of man that is in honour; ſeeing it is moſt fickle, nor to ſet our hearts vpon any thing we enioy in this world, but to vſe the things thereof, as if wee vſed them not, *1.Cor.7.31.* 1

Doctrine. [*noble*] The hebrew worde ſignifieth pretious or of eſpeciall eſtimation; teaching this doctrine. Thoſe whō God hath aduaunced in authoritie aboue others, are to bee reuerenced and honoured aboue others. The reaſon is, becauſe, firſt they doe repreſent the perſon of God himſelfe; for which cauſe they are called Gods, *Pſal.82.1.&c.* Secondly, they haue that power and authoritie, which ſhould worke 2

a reue-

a reuerent feare and awe of them in the hearts of others, *Rom. 13.1.&c.* The vse is, first, to reproue them that do contemne those that are in authoritie, because of their meane priuate estate, or faults as be they men, seeing they are to be regarded according to the person they sustaine, and not their owne estate. Secondly, to teach vs, for conscience sake to giue honour and obedience vnto our gouernours, as vnto the Lord himselfe, whose person the do represent vnto vs.

3 *Doctrine.* [*comparable*] It is a worthy thing in great men, to be adorned with good qualities, so farre exceeding others as their calling is aboue them. The reason is, because, first, they shall bee the more able to carrie themselues aright in their place. Secondly, they shall procure the greater reuerence vnto their place thereby. The vse is, to teach those that haue it in their power to choose Magistrates, to looke that they make choyse of those that are best quailified; according to the counsell of *Iethro, Exod. 18.21 &c.* Secondly, to teach all those that either looke for authoritie, or are in it, to labour to bee adorned with those qualities that may best fit them, and make them able to discharge the same.

4 *Doctrine.* [*how are they, &c.*] It is merueilous in the iudgement of flesh and bloud, to see a man of highest estimation, come to be of the basest accompt. The reason is, because, we still dreame of a greater certaintie to bee in the things of this life, then indeed is: so thought the Prophet *Dauid* in his prosperitie. The vse is, to teach vs, neuer to put our confidence in the greatest of the sonnes of men, seeing they are often made so vnable to helpe vs, as they cannot helpe themselues.

5 *Doctrine.* [*earthen pitchers*] When God giueth his people into the hand of the destroyers, the pretious and the vile are all of one reckoning with them. The reason is, because, first, God setteth them on worke, who regardeth not the outward appearance of men, *1. Sam 16.7 &c.* Secondly, they seeke to satisfie their reuenging minde, especially vpon the greatest. The vse is, to teach vs, neuer to promise our selues freedome from Gods rods, for any outward priuiledge; but onely for the

the mercie of God in Chriſt Ieſus, which we muſt eſpeciallie labour to haue our affiance in.

[*Euen the Seales*] *i.* The verie Sea-dogges: for albeit the hebrew word doe ſignify generally all monſters, whether on land or water; yet here it muſt needes be vnderſtood of this kind of beaſt, ſeeing no kind of earthly creature that creepeth hath any paps [*giue the breaſt, they giue their yong ones ſucke*] *i.* they haue a willingneſſe, and a place conuenient to feede their young [*the daughter of my people is like the owle in the deſert*] *i.* but the mothers are ſo depriued of place to feede their infants, & the children ſo perſecuted of all hands, that the whole people is howted at, as the owle is among the other birds in the wildernesſe [*for the cruell*] *i.* by reaſon of the bloudie enemie that perſecuteth them. *Verſe 3.*

Doctrine. generally out of the whole verſe. Gods people are now and then depriued of thoſe outward meanes of their comfort, which none other of his creatures doe want. The reaſon is, becauſe, firſt, the Lord doth thereby declare his deteſtation of ſinne, that puniſheth it ſo ſeuerely in his owne deare children. Secondly, they may more cleerely ſee that they are vnworthie the leaſt of his bleſſings, and ſo may the more thoroughly be humbled. The vſe is, not to thinke the outward miſeries that may befall vs, ſignes of Gods caſting vs off; but meanes that he ſeeth meete to draw vs neerer vnto him, and therefore to profite by them. 1

Doctrine. [*like the owle*] The godly are often made a gazing ſtock, and a wonderment vnto men, as the owle is to the other birds, *1. Cor. 4. 9.* The reaſon is, becauſe, the courſe of godlineſſe is moſt ſtrange and fooliſh in their eyes. The vſe is, to teach vs, not to forſake any duetie of godlineſſe, for the wonderment of men, leaſt we proue our ſelues to be of the number of thoſe that refuſe the croſſe of Chriſt, and ſo are not worthie of him, *Matth. 10. 38.* 2

Doctrine. [*the deſert*] As all birds, though hating one another, doe wonder at the owle; ſo all the wicked, being enemies amongſt themſelues, doe ſet their ſeuerall powers a- 3

gainſt the godly: for the reaſon and vſe hereof, *ſee Chapt. 2. verſe 16. Doct. 1.*

4 *Doctrine.* [*by the cruell*] It is the crueltie of the wicked that cauſeth the godly to fall into many grieuous diſtreſſes. The reaſon is, becauſe, firſt, they are the rods and inſtruments of Gods anger. Secondly, they beare an vnappeaſeable hatred againſt the godly. Thirdly, they are of greateſt power and ſtrength in this life, ſeeing they are directed by the God of this world. The vſe is, to teach vs, ſo to ſee and confeſſe Gods hand to be the chiefe in all our troubles, as we looke diligently into the crueltie of the inſtruments, that we may learne to take heed of them.

Verſe 4. [*The tongue of the ſuckling cleaueth to the roofe of his mouth by thirſt*] *i.* The young infants are ſo drie, wanting ſucke, that there is no moyſture in their mouthes, but thirſt cauſeth the roofe of their mouth, and their tongue to cleaue together [*the little ones aske bread &c.*] *i.* they being hungrie, doe call for foode [*none diuideth it vnto them*] *i.* The famine is ſo great, that there is none that can vndertake to giue to each one that is meete for it.

1 *Doctrine.* [*ſuckling*] When God meaneth to puniſh his people thoroughly for their ſinnes, they ſhall ſee a braunch of his rod reach vnto all that belong vnto them, yea to the verie infants, the fruite of their bodie. The reaſon is, becauſe, the diſobedience, which cauſeth that puniſhment, doth often ſhew it ſelfe in the abuſe thereof. The vſe is, to teach vs, ſo carefull as we are to ſee our children proſper and doe well, to be ſo diligent to take heed that we doe no way ſet our affections vpon them, nor any other way make wantons of them; but in all things to acknowledge them Gods good bleſſings beſtowed vpon vs, which we muſt imploy to his glorie.

2 *Doctrine.* [*cleaueth &c.*] There is ſufficient cauſe & matter in all the infants of Gods people, why he ſhould in his iuſtice deſtroy them: for the reaſon and vſe hereof, *ſee Chap. 2. verſe 20. Doct. 5.*

3 *Doctrine.* [*none diuideth*] God often leaueth his people deſtitute

deſtitute of all meanes to helpe them: for the reaſon and vſe hereof, *ſee Chap. 1. verſe 1. Doct. 3. and verſe 2. Doct. 3.*

Doctrine. [*aske bread, none &c.*] Gods people may come to this caſe in this life, to begge neceſſarie food and yet haue none to giue it them, *Luke 16. 21. and 15. 16. 17.* The reaſon is, becauſe, neither life, health, nor any thing that belongeth thereunto are the markes of Gods fauour, ſeeing he beſtoweth them vpon the iuſt, and the vniuſt. The vſe is, to teach vs, firſt, not to promiſe our ſelues any worldly bleſſings euer the more, becauſe we feare the Lord. Secondly, not to account pouertie, in it ſelfe, a note of vnhappineſſe, ſeeing they whom God hath loued moſt dearely haue fallen into it. 1

[*They that did feede delicately*] *i.* ſuch as haue been moſt daintie toothed, and fared delicioufly [*are deſolated*] *i.* are left deſtitute of friends, and ſuccour [*in the ſtreetes*] *i.* in the publike view, where all might ſee them [*they that were vpon riſhed in ſcarlet*] *i.* thoſe that were vſed to be wrapped in the fineſt garments, and cloathed in the moſt coſtlie attyre [*doe embrace the dunghils*] *i.* are glad to ſtretch their bodies vpon the filthieſt places, to ſeeke reſt and eaſe. *Verſe 5.*

Doctrine. generally out of the whole verſe. It is often the lot of Gods people, to ſpend the former part of their life in much worldly pleaſure, and the latter in great miſerie. The reaſon is, becauſe, firſt, many haue their ſhare in the world, till they be called to the knowledge of Chriſt, which is often at the ninth or laſt hower. Secondly, God ſeeth it meet to let many of his children haue experience of good and euill, *Eccleſ. 2. 1. &c.* Thirdly, it is the nature of our corruptions to leade vs to abuſe proſperitie, which God will puniſh in his children in this life. The vſe is, to teach vs to take heede that we abuſe not the one, nor deſpaire in the other; but in all things to ſeeke to glorifie the Lord; ſo did *Iob. 1. 21. 22.* 1

Doctrine. [*feede delicately, are deſolated*] Many are moſt delicately brought vp, that afterward come to great want and extremitie. The reaſon is, becauſe, firſt, their parents make fondlings of them, and do not vſe them to any lawfull trauaile in their youth, and ſo they proue vnfit for any in 2

their age. Secondly, God will punish both the follie of the parents, and the vanitie of the children, for the example of others. Thirdly, disordered education increaseth the number and height of sinne, which must needes pull in the punishments for sinne after it. The vse is, first, to reproue that fond and irreligious affection in parents, that are so daintie of their children, as they may neither be broken from their owne desires, nor set to do any thing more then pleaseth themselues. Secondly, to teach vs, of what wealth soeuer we be, to bring vp our children vnto hardnesse, and in some good calling; not knowing what may befall them when we are gone.

3 *Doctrine.* [*feede, &c.*] In a generall calamitie, they are most subiect to ruine, that in time of prosperitie are freest from it by their aboundance of worldly things. The reason is, because, first, they are likest to haue committed the greatest sinnes in the abuse of Gods blessings. Secondly, they haue least exercised themselues in the waies to escape danger; perswading themselues to escape if any doe. Thirdly, the riches of the wealthiest are the things that spoylers set their eyes most vpon: for which they will be most extreame with the owners thereof. The vse is, to teach vs, neuer to promise our selues freedome for any worldly priuiledge; but truely to feare and worship the Lord, which is the only shield in all dangers, and stay in all distresses.

Verse 6. [*And the punishment of the daughter of my people*] *i.* the plagues which for their sinne are laid vpon my brethren and countrimen: for the word here translated punishment, properly signifieth sinne, but it is also vsed for the punishment which sinne deserueth, and so is the next word often: as namely, *Chapt. 3. 39.* [*is greater*] *i.* euery way more heauie [*then the punishment of Sodome*] *i.* then that which GOD did lay vpon the filthie citie Sodome, *Gen. 19.* [*which being ouerthrowne, As in a moment the armies remained not in her*] *i.* for it was quicklie begun to be punished, and quicklie destroied; so as there was no cause for any power to continue the further vexing of it.

1 *Doctrine.* generally out of the whole verse, The godly do vsually

vſually ſuſtaine more grieuous puniſhments in this life, then any other people whatſoeuer: for the reaſon and vſe hereof, ſee *Chap. 1. verſ 12. Doct. 5.*

Doctrine. [*puniſhment*] Man neuer ſuſtaineth any puniſh- 2
ment in this life, but ſuch as he iuſtly deſerueth by his owne ſinnes. The reaſon is, becauſe, firſt, ſinne is the cauſe of all puniſhments. Secondly, the righteous iudge of the world cannot but doe all things righteouſly, *Gen. 18. 29.* The vſe is, firſt, to reprooue them that impute the cauſe of one mans plagues to another mans offences, *Ezech 18. 20. &c.* Secondly, to teach vs, in all thoſe afflictions that are vpon vs, to acknowledge our owne ſinnes to deſerue the ſame, and to learne thereby to amend them.

Doctrine. [*which being, &c.*] That is the greateſt puniſh- 3
ment which men can ſuffer in this life, which is of longeſt continuance, though it bee not the ſeuereſt in it ſelfe. The reaſon is, becauſe, firſt, a ſhort puniſhment, though heauier, dooth not kill the heart ſo much as that which is of longer continuance, though lighter. Secondly, Sathan can worke many things in time, which of the ſudden he cannot. Thirdly the conſideration of the length of time, giueth matter of ſtrong temptations to deſpayre or reuoult from the trueth. The vſe is, firſt, to knowe the malice and skill of thoſe enemies to be great, that vexe Gods people with eaſier and lingering torments. Secondly, to teach vs, when we fal into ſuch a kinde of affliction, to pray earneſtly, and watch carefully ouer our ſelues: for it is harder to ſtand conſtant in ſuch times then in the daies of hotteſt perſecutions.

[*Her Nazarites*] *i.* thoſe of her people that had ſepara- *Verſe 7.*
ted themſelues to a more ſtrickt and pure courſe of ſeruing God then the reſt, *Numb 6. &c.* [*were purer then the ſnow*] *i.* of a cleere complexion without mixture [*they were whiter then milke*] *i.* they were faire, and without ſpots [*they were redder in body then the Carbuncle*] *i.* they were ſo pure and white, as yet a moſt comely ruddineſſe appeared in them [*their poliſhing was as the Saphire*] *i.* The whole conſtitution and diſpoſition of their bodies, was moſt decent, and ami-

able to behold: for all these seuerall allegories are hyperbolicall comparisons, expressing the good blessing of God that appeared in their bodies, as did in the face of the three children, *Dan.1.15.* notwithstanding their abstinence and spare diet, when Gods fauour shewed it selfe among his people, whereof they were the most strickt.

1 *Doctrine.* Generally out of the whole verse. When a mans waies please the Lord, very meane things do maintaine him in this life, in as good case, as can be desired. The reason is, because, it is not the quantitie, nor qualitie of any thing in this world, that sustaineth mans life, but the blessing of God vpon that wee enioy; which is especially vppon those that rightly feare him. The vse is, to teach vs, not to repose our affiance in the multitude of riches, nor to thinke our strength to stand in the large measure of food (though these be Gods good blessings to be receiued with thanksgiuing) but onely in the grace and blessing of the Almighty, that giueth profite vnto man by these things, or denieth it at his pleasure.

2 *Doctrine.* [*purer then*] It is lawfull to expresse the extremitie of any thing with hyperbolicall speeches, *Iohn 21.25.* The reason is, because, first, the holy Ghost vseth so to doe. Secondly, our dulnesse is not else sufficiently affected, or our knowledge informed aright. The vse is, to teach vs, first, that it is necessary for euery teacher to excell in this kinde of perswasion. Secondly, to vnderstand those things in the Scriptures that seeme to import things beyond sence, to bee vsed by the holy Ghost to affect vs the more thoroughly, & therefore to acknowledge our owne dulnesse that needeth such meanes to stirre vs vp.

3 *Doctrine.* [*their polishing*] When God manifesteth his fauour to his people, there appeareth a speciall grace, euen in all their iesture, words and deedes. The reason is, because, first, he guideth them by wisdome and vnderstanding to all conuenient courses. Secondly, he will haue his foes, now and then, admire his people, to leaue them the more without excuse. The vse is, to teach vs, whensoeuer any good thing is donne by vs, or appeareth to others to bee in vs, to acknowledge

ledge the ſpecial grace and hand of God vpon vs, and to glorifie him the more therein.

[*Their viſage is more darkned then blackneſſe*] *i.* their countenance is now as blacke as may bee [*they are not knowne in the ſtreetes*] *i.* they are ſo chaunged, that in the open ſtreetes if you meete them, you cannot knowe them to bee the men they were before [*their ſinne cleaueth to their bones*] *i.* all the fatneſſe and fleſh of their bodies is gone [*it is withered*] *i.* all moyſture is gone out of it, and it is dried vp [*it is like to wood*] *i.* it is become as hard as if it were a piece of wood. *Verſe 8.*

Doctrine. Generally out of the whole verſe. The greater that Gods bleſſings are vnto a people, the heauier is his puniſhing hand vpon them, when they fall away from him, *Matth. 11. 23.* The reaſon is, becauſe, firſt, to whome much is giuen, of him muſt much be required. Secondly, he is iudged accordingly. The vſe is, to teach vs, the more that wee enioy of Gods bleſſings, to bee the more carefull to ſerue him aright therewithall, leſt we receiue the greater condemnation. 1

[*They that be ſlaine with the ſworde, are better then they that are killed with hunger*] *i.* they that die with the ſworde, do ſuffer leſſe payne in dying, then they that die with hunger [*for theſe fade away*] *i.* they feele their torments a long time dying by little and little [*being ſtricken thorough*] *i.* wounded at the heart [*for the frutes of the earth*] *i.* for want of ſuch foode as the earth ordinarily doth yeelde vnto the ſonnes of men. *Verſe 9.*

Doctrine. [*are better, &c.*] hee dyeth the moſt painefull death whoſe deadly wounds do longeſt (though not ſo violently) pinch him: for the reaſons, and vſe hereof, ſee *verſe 6. doct. 3.* of this chapter. 1

Doctrine. [*ſtricken thorough*] Hunger perceth the heart of a man with as ſenſible paine, as doth a ſharpe ſword. The reaſon is, becauſe, it dooth directly fight againſte the life of man. The vſe is, to teach vs, firſt, whenſoeuer God pincheth vs therewithall, to acknowledge that hee threatneth the taking of our liues from vs. Secondly, to confeſſe Gods great 2

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mercie to vs, when he giueth vs plentie of food, and to praise him for it.

3 *Doctrine.* [*fruits of the earth*] Man can haue no increase of the earth, nor benefit by it, without the Lord see it meete, and giue a blessing thereunto. The reason is, because, the earth is the Lords, and the fulnesse thereof, *Psal.24.1.* who maketh it barren or fruitfull at his pleasure. The vse is, first, to reproue them that thinke their owne industrie sufficient to make them rich, and procure them foode, not considering that without the Lordes assistance all our early rising is in vaine, *Psal.127.2. &c.* Secondly, to teach vs, still to vse all good meanes, and yet therein to beg of Gods hand, our dayly bread.

Verse 10. [*The hands of the pitifull women*] *i.* The hands of those women which were naturally full of tender compassion [*haue boyled their owne children*] *i.* haue been employed in dressing and seething the fruit of their owne bodies [*they were meate vnto them*] *i.* those same children were the foode that those compassionate mothers did eate [*in the destruction of the daughter of my people*] *i.* in that time when *Ierusalem* was destroyed.

1 *Doctrine.* Generally out of the whole verse, The good nature that is in mankinde, is not able to direct the same vnto any good course, if the Lord doe giue it ouer vnto it selfe. The reason is, because, first, nature is so corrupt, that it can doe no good thing of it selfe. Secondly, GOD is the onely dooer of all good things, and he alone enableth what instruments hee will to performe the same, *2. Cor 3 5.* The vse is, first, to reproue them that thinke GOD can be serued in acceptable manner by our meere naturall things as they vse to speake. Secondly, to teach vs not to rest vpon any thing that is in our selues, bee it neuer so glorious, but to seeke to God alone for grace to doe whatsoeuer we desire should be accepted in his sight.

2 *Doctrine.* [*they were meate*] There is nothing so deare vnto man but (if GOD stay him not) hee will destroy it, for the preseruation of his life. Thus did Sathan know and al-

leadge,

leadge, *Iob. 2.4.* The reaſon is, becauſe, naturally life is the deareſt vnto vs, to the preſeruation and good thereof all things are vſed by mankind. The vſe is, firſt, to reprooue them, as being farre from the courſe of nature, that for ſome griefe conceiued do goe about to kill themſelues, and ſo to take away that life, which in nature ſhould be deare vnto them. Secondly, to teach vs, ſo to make all things ſerue for the maintenance of this life, as that we ſtill craue the direction of the Lord therein, elſe ſhall we make an Idol of life, and commit many ſinnes to preſerue it.

[*The Lord hath accompliſhed his indignation*] *i.* he hath left nothing vndone that might adde vnto the declaration of his anger: for the Hebrew word ſignifieth to make perfect, ſo as nothing be wanting, [*he hath powred out the fierceneſſe of his anger*] *i.* he hath aboundantly declared the extremitie of his diſpleaſure [*he hath kindled a fier in Sion, which hath deuoured the foundations thereof*] *i.* he hath ſent a conſuming flame into *Ieruſalem*, which doth not onelie burne the tops of houſes, but euen vtterly waſteth the foundations, leauing no markes of it, nor any hope of reſtoring it. *Verſe 11.*

Doctrine. Generally out of the whole verſe. Wherein the expreſſing of the ſame thing by ſo many kindes of ſeuerall ſpeeches, teacheth vs this doctrine. Though Gods puniſhing hand be heauie vpon vs, yet are we hardly brought to a thorough acknowledgment of our ſinnes that deſerue the ſame. The reaſon is, becauſe, firſt, we are moſt blind to diſcerne our owne corruptions. Secondly, we are naturally addicted to blame others rather then our ſelues, *Gen. 3.12. &c.* The vſe is, to teach vs, whenſoeuer we are in any affliction, to labour our owne hearts to confeſſe the cauſe thereof to be our owne ſinnes, and to learne to amend them. 1

Doctrine. [*accompliſhed*] The Church of God endureth more trouble in this life, then any other people: for the reaſon and vſe hereof, *ſee Chapt. 1. verſe 12. Doct. 5.* 2

Doctrine. [*accompliſhed &c. fierceneſſe &c.*] When Gods puniſhing hand is vpon vs, we thinke our ſelues to ſuffer ſo great paine as God can lay vpon any. The reaſon is, becauſe, 3

firſt, we meaſure Gods infinite diſpleaſure by our owne feeling and capacitie. Secondly, we are ſo intentiue vpon that we feele, as we regard not with due conſideration any other torment. The vſe is, firſt, to let vs ſee our naturall corruption, that teacheth vs to iudge of all things by our preſent feeling. Secondly, to teach vs, if we will with patience beare our preſent trouble, to conſider duely of that which we might yet ſuffer aboue this, if God ſhould deale with vs after our owne deſeruings.

4 *Doctrine.* [*foundations*] God often bringeth his Church into ſuch outward miſerie, as it ſeemeth to be in a deſperate eſtate, not poſſibly able to be recouered: Examples hereof are, the *Iſraelites* at the red Sea; and in the booke of *Iudges* often, &c. The reaſon is, becauſe, firſt, he would not haue his people to reſt vpon any worldly or outward ſtrength. Secondly, that he might more cleerely be ſeene to be the deliuerer of his ſeruants. The vſe is, firſt, to reproue them, as not beeing rooted in the trueth, who fall away in the time of trouble. Secondly, to teach vs neuer to deſpaire whatſoeuer calamitie we fall into, ſeeing GOD bringeth his people as low, as may be, and yet reſtoreth them againe.

Verſe 12. [*The Kings of the earth, and all the inhabitants of the habitable world would not haue beleeued*] *i.* no naturall man, whether King or other would euer haue beleeued if it had been told him aforehand [*that the aduerſarie and enemie*] *i.* that thoſe that were againſt the Iewes, and hated them [*ſhould haue entred into the gates of Ieruſalem*] *i* could euer haue been able to haue preuailed againſt that famous citie, which was not onely in it ſelfe ſo ſtrong, but alſo had been ſo wonderfully protected from aboue, that all the world admired it.

1 *Doctrine* [*could not*] God doth now and then ſo humble his people, as their verie aduerſaries could not imagine it ſhould euer haue been ſo. The reaſon is, becauſe, firſt, they iudge onely according to naturall reaſon. Secondly, he will ſhew his wonderfull power in all things, eſpecially in the guiding of his Church. The vſe is, to teach vs, not to regard

the

the iudgement of naturall men, but to looke vnto the Lord, and to magnifie his wiſedome in his wonderfull waies.

Doctrine. [*ſhould haue entred*] There is no place ſo ſtrong, but the enemie thereof ſhall preuaile againſt it, when God ſeeth it meet. The reaſon is, becauſe, firſt, one people cannot fortifie themſelues ſo ſtrongly, but they may be aſſailed by others as ſtrong as they. Secondly, they are alwaies ſtrongeſt whom the Lord doth aſſiſt. The vſe is, to teach vs, neuer to thinke our ſelues ſafe, be our walles ſo ſtrong as may be, except the Lord be with vs; and therefore to ſeeke eſpecially to be protected vnder his wings; ſo ſhall no aduerſaries preuaile againſt vs. 1

[*For the ſinnes of her Prophets, and iniquities of her Prieſts*] *Verſe 13.* *i.* The cauſe that moued the Lord to deale thus with *Ieruſalem* was, the height of ſinne in the whole people, yea euen in the teachers, that ſhould haue guided them to all good things: for he doth not exempt the other people, but conuinceth the ſinnes of all, by the inſtance of the Prophets and Prieſts [*that haue ſhed the bloud of the iuſt, in the midſt of her*] *i.* that haue growne to ſuch an height of ſinne, as to ſhed the bloud of ſuch as walking more vprightly then they did, reproued their diſobedience.

Doctrine. Generally out of the whole verſe. When the teachers of the people are wicked, it is a ſigne that the generall number of the whole people is growne farre from the right way. The reaſon is, becauſe, firſt, verie ſhame keepeth teachers from many ſinnes, vntill they be growne into cuſtome among the people. Secondly, ſuch teachers are vſuallie ſent of God among a people, as a ſpeciall puniſhment for their grieuous ſinnes againſt the Lord: *ſee Chapt. 2. verſe 14. Doct. 2.* The vſe is, to teach vs, to mourne exceedingly for the eſtate of that people which hath ſuch teachers, and for our ſelues if it fall to our lot. 1

Doctrine. [*Prophets, Prieſts, &c.*] Theſe were of that calling and Church to whom God gaue greateſt priuiledges, and yet proue ring-leaders to all euill; teaching vs this doctrine. The promiſe of Gods preſence, was neuer tyed to 2

any Church or order of Miniſterie, further then as they walked in his obedience. The reaſon is, becauſe, firſt, it was none otherwiſe tyed vnto *Ieruſalem*. Secondly, els ſhould God be bound to retaine often a denne of theeues in his fauour. The vſe is, firſt, to reproue the dotage of the Papiſts, that imagine grace to be tyed to *Rome*, and the ſucceſſors of *Peter* there, (who yet ſhall neuer proue that euer he was there) though they can neither conuince it by the likelihood of doctrine that *Peter* taught, nor life that *Peter* led; but are euidently moſt contrarie to him in both. Secondly, to teach vs, not to reſt vpon the bare title of the Church, or miniſterie of the Goſpell: for euen the builders thereof may proue the captaines to the greateſt miſchiefe, *Pſal 118. 22.*

3 *Doctrine.* [*iniquitie of &c.*] Foule ſpots and groſſe ſinnes may be in the face and principall members of a true viſible Church: for the reaſon, and vſe hereof, *ſee Chap. 1. verſe 9. Doct. 2.*

4 *Doctrine.* [*ſhed the bloud*] When the corruptions of a Church doe grow ſo farre, that the maintainers thereof proceed to ſhed the bloud of them that withſtand the ſame, there can nothing be looked for, but deſolation and ruine. The reaſon is, becauſe, firſt, that is the higheſt of ſinne which God vſeth alwaies to puniſh. Secondly, God did ſtill deale ſo with the Iſraelites, who were a patterne of the viſible Church for euer. The vſe is, to teach vs, firſt, that it is a haynous ſinne to goe about the ſhedding of the bloud of brethren. Secondly, that that Church is in a daungerous caſe, whoſe gouernours perſecute thoſe that reproue and ſtand againſt their corruptions.

Verſe 14. [*They haue wandred as blind men in the ſtreetes*] *i.* They haue walked vp and downe as though they ſaw nothing, [*they were polluted in bloud*] *i.* and they regarded not the vncleanneſſe which they ſhould haue ſhunned [*becauſe they could not but touch their garments*] *i.* the pollution was ſo generall that they could not auoid it: the ſenſe, in ſhort is, that the Iewes were ſo blind in knowledge, that euery example of ſinne lead them to euill: which for want of grace they could

could not refraine from.

Doctrine. [*wandred blind*] Thoſe that are not rightly in- 1
ſtructed in the true knowledge of God, are in blind as mat-
ters of religion, as the blind man in ſeeing what is before
him in the way. The reaſon is, becauſe, firſt, the naturall man
perceiueth not the things of the ſpirit of God, ſuch as reli-
gion is, *1.Cor.2.14 &c.* Secondly, they doe erre that knowe
not the Scriptures, *Matth.24.29.* The vſe is, to teach vs, firſt,
that we are naturally farre (be we neuer ſo wittie) from reli-
gion, ſeeing we are blind therein. Secondly, ſo careful as we
are to diſcerne of the right way to heauen, to be ſo diligent
to grow in the knowledge of the word of God.

Doctrine. In that this followeth vpon the wickedneſſe of 2
the Prophets and Prieſts, wee learne this doctrine. An vn-
conſcionable Miniſterie begetteth ignorance, and all vngod-
lineſſe in the people. The reaſon is, becauſe, firſt, ſuch are v-
ſually ſent in Gods iudgement to leade them to beleeue lies,
2.Theſſ.2.10 &c. Secondly, the people are naturally incli-
ned eaſily to follow that teacher which leadeth vnto euill.
The vſe is, firſt, to reproue them that thinke an ignorant, or a
prophane Miniſterie any way tollerable in Gods Church.
Secondly, to teach vs to pray to God, & vſe all good meanes
that we may haue ſuch a Miniſterie, as may both teach vs the
waies of godlineſſe, and goe before vs in the practiſe of the
ſame.

Doctrine. [*were polluted*] In that this followeth vpon their 3
blind ignorance, wee learne this doctrine. The ignoranne of
the true knowledge of God, is the readie way to all iniqui-
tie. The reaſon is, becauſe, firſt, wee cannot knowe what is
ſinne, but by the knowledge of the lawe of God, *Rom.7.7.*
Secondly, where there is no knowledge, there is no conſci-
ence of ſinne; for conſcience is nothing elſe, but the vnder-
ſtanding of Gods will, whereunto the heart doth conſent.
The vſe is, firſt, to reproue the papiſts that make ignorance
the mother of deuotion; and carnall people that make no
care to attaine to the knowledge of God. Secondly, to teach
vs, ſo carefull as wee are to approue our ſelues truely to feare

the Lord, to be ſo diligent not only in vſing all good meanes our ſelues to growe in the knowledge of Gods will, but alſo to draw others vnto the ſame.

4 *Doctrine.* [*could not, &c.*] They that are ignorant of Gods word, and liue among an vngodly people, cannot but be defiled with their ſinnes. The reaſon is, becauſe, firſt, the godly that haue the greateſt knowledge and moſt grace, can hardly auoyd the infection of euill example. Secondly, we are naturally proane to followe the ill preſidence one of another. The vſe is, to teach vs, firſt, the cauſe why people generally be ſo prophane; enen becauſe they eaſily learne euill one of another. Secondly, to auoyde to the vtter moſt of our power the familiaritie with the vngodly; ſeeing hee that treadeth vpon coales muſt needes be burned, *Pro. 6. 28.*

Verſe 15. [*Depart ye* (euery one that is) *polluted*] *i.* get you gone you wicked and ſinfull people [*doe they crye vnto them*] *i.* the enemies in a mockerie do ſay thus aloude vnto them [*depart ye, depart ye*] *i.* be gone in all the haſte [*touch not*] *i.* meddle not with any thing of ours [*for they did flee and wandered*] *i.* they made haſte and knew not which way to goe [*they ſaid among the heathen*] *i.* they vſually hauing no ground for it, ſpake thus to the people, when they came [*they ſhall not adde to remaine as ſtrangers*] *i.* The Iewes ſhall abide no longer amongſt the Nations.

1 *Doctrine.* [*polluted*] The profeſſors of the trueth, when God giueth them ouer vnto themſelues, doe become ſo odiouſly ſinfull, as their enemies ſhall crye out of them for it. The reaſon is, becauſe, firſt, they haue no power to refraine from euill, but onely from the Lord. Secondly, God giueth the wicked to ſee and exclaime againſt the ſinnes of profeſſors, though they be blind in their owne. The vſe is, to teach vs, carefully to walke according to our profeſſion, leſt we become odious both to God and men.

2 *Doctrine.* [*wandered*] When wee regarde not to walke in the trueth, God wil giue vs ouer to do we know not what, and wander we cannot tell whither. The reaſon is, becauſe, firſt, it is a branch of his iudgement threatned to fall vpon men

men in that caſe, *Rom. 1. 28. &c.* Secondly, hee will let them ſee in their owne experience, what a miſerable way they walk in, that haue not him for their guide. The vſe is, to teach vs, not onely to labour to increaſe in the knowledge of Gods will, but alſo in a ſincere practiſe of the ſame, ſeeing he onely ſhall enter into the kingdome of heauen, that doth the will of the father which is in heauen, *Mat. 7. 21.*

Doctrine. [*ſhall not adde &c.*] Wee are eaſily brought to flatter our ſelues, and to promiſe our ſelues much felicitie. The reaſon is, becauſe, firſt, wee doe not rightly weygh the waight of Gods anger, and the deſert of our ſinnes. Secondly, our affections labour to bee perſwaded of that they deſire to enioy. The vſe is, to teach vs, firſt, to reproue ſuch vanitie both in our ſelues and others. Secondly, to looke rather for more and more heauy things: ſo ſhall our preſent miſeries be patiently borne, and greater, if they come, daunt vs the leſſe. 3

Doctrine. [*they ſayd*] It is a great fault for him that profeſſeth to make conſcience of his word, to report that which hee hath no ground for. The reaſon is, becauſe, firſt, it is a marke of a buſie bodie, to employ himſelfe where there is no neede. Secondly, it argueth the heart to be moſt light and vaine, that ſetteth the tongue on worke with ſuch vncertaine things. Thirdly, it is cauſe that many vntrueths bee reported, and conſequently of many ſinnes. The vſe is, to teach vs, as in all things to be ſlow in ſpeaking, ſo eſpecially in vncertaine reportes, leſt wee make our ſelues, and ſo our profeſſion for our ſakes, ſubiect to the mocke and reproch of men. 4

[*The angrie countenance of the Lord hath ſcattered them*] *i.* and yet the Lord hath made hauocke of them and diſperſed them into al Nations [*and will not adde to regard them*] *i.* hee will haue no more reſpect vnto them as hee had in former times [*they haue not accepted the face of the prieſtes*] *i.* their enemies haue not regarded the teachers of the lawe among them [*they haue not ſhewed fauour vnto the ancient*] *i.* they had no reſpect to pittie the olde people, that for their *Verſe 16.*

age

age ſhould haue beene reuerenced. The meaning is, the Iewes haue little reaſon to flatter themſelues, ſeeing they are ſo greatly diſperſed, and their foes be ſo cruell vnto them, as that they neither forbeare age nor ſexe.

1 *Doctrine.* Generally out of the whole verſe, being a reaſon to ſhew their vanitie expreſſed in the former. Man often flattereth himſelfe, and is ſecure when hee hath no reaſon thereunto, but cleane contrarie, The reaſon is, becauſe, firſt, the corruption of our nature is prone thereunto, Secondly, GOD often giueth vs ouer into that diſpoſition, as a iuſt recompence and puniſhment of ſome former ſinne. The vſe is, to teach vs, diligently to looke vnto our ſelues, and the maner of Gods dealing with vs, that wee may learne to walke warilie, and not careleſly as many do.

2 *Doctrine* [*ſcattered them*] It is an argument of Gods anger againſt his people for their ſinnes, when hee ſcattereth them ſo, as they cannot aſſemble to prayſe and worſhip him as in former time. The reaſon is, becauſe, firſt, the contrary is called his preſence, and his face, in the ſcriptures, *Pſal.42. 2.&c.* Secondly, it is the meanes to drawe vs to all euill, as the contrarie is to all good things. The vſe is, firſt, to reproue them as moſt ſenceleſſe of their owne eſtate, who being in this caſe make no reckoning of it. Secondly, to teach vs, when it falleth out to bee our lot, not onely to acknowledge our ſinnes to haue cauſed it, and therefore to learne amendment thereby, but alſo to thirſt after the recouerie of the exerciſes of religion againe, with the greateſt longing that may be, *Pſal.42.1.&c.84.2 &c.*

3 *Doctrine.* [*not accepted*] It is a ſigne that Gods anger is hot againſt his people, when the aduerſaries haue no pittie vpon any ſorte of them. The reaſon is, becauſe according to the meaſure of his anger, is the furie of his foes. The vſe is, to teach vs, to bee humbled when wee ſee our aduerſaries ſtrong and malicious, ſeeing it argueth Gods anger to bee exceedingly prouoked againſt vs for our ſinnes.

Verſe 17. [*Yet wee, our eies are conſumed for our vaine ayde*] *i.* notwithſtanding all theſe miſeries, we doe exceedingly gaze after

ter ſuch helpe as is neuer able to ſuccour vs [*in our looking we looked to a nation that could not ſaue vs*] *i.* we thoroughly ſet our eyes vpon a people that had no power to deliuer vs, meaning the Egyptians.

Doctrine. Generally out of the whole verſe: It is a grie- 1
uous ſinne (when we are ſmitten with Gods hand for our ſinnes) to ſeeke after mans helpe, and not eſpecially vnto the Lord. The reaſon is, becauſe, firſt, it ſpoyleth GOD of his right (in ſauing the oppreſſed) as much as is in them. Secondly, it argueth an exceeding meaſure of Infidelitie that is not driuen away by ſuch ſharpe corrections. Thirdly, it ſtandeth againſt Gods purpoſe, who in ſmiting ſeeketh to haue vs looke vnto him for helpe. The vſe is, to teach vs, in all our afflictions to ſeeke vnto the Lord that ſmiteth, and not to reſt vpon the inſtruments, who can doe nothing but according to his appointment.

Doctrine. [*vaine helpe*] It is a vaine thing for a man in his 2
diſtreſſe, to ſeeke vnto worldly helpe, except he principally ſeeke vnto the Lord. The reaſon is, becauſe, man can doe vs no further good, then God enableth him vnto, which ſhal be nothing (to our comfort) if by ſeeking to them we neglect him. The vſe is, firſt, to reproue the vanitie of man that thinketh himſelfe ſafe, if great and ſtrong outward meanes be for him, and ſo goeth no further. Secondly, to teach vs, whenſoeuer we looke to haue theſe worldly meanes bleſſed vnto vs, to ſeeke firſt vnto the Lord for his aide, in whoſe fauour they ſhall doe vs good; els not.

Doctrine. [*are conſumed*] Man is farre more attentiue 3
and diligent in an vnlawfull courſe, then in that way which is good. The reaſon is, becauſe, his whole naturall force aſſiſteth him in that which is euill, but is againſt him in that which is good. Hence it is that falſe Prophets, and Idolaters haue ſhewed more vehemencie in their falſhood, then Gods ſeruants in the trueth. The vſe is, to teach vs, to be prouoked to all forwardneſſe in well-doing, by the vehemencie that we ſee in them that walke in euill waies.

[*They hunt our ſteps, that we cannot goe in our ſtreetes*] *i. Verſe 18.*

we are ſo farre from hauing the freedome of our countrey, that beeing beſieged we dare not goe in the ſtreetes of the citie, ſuch is the diligence of the enemie to do vs harme [*our end approacheth*] Theſe extremities are an apparant ſigne that we ſhall ſhortly be conſumed [*our dayes are fulfilled, for our end is come*] *i.* we haue continued our time appointed, for now we are ouerthrowne for euer.

1 *Doctrine.* [*they hunt*] The aduerſaries of the trueth are moſt diligent and skilfull in ſeeking the harme of Gods Church. The reaſon is, becauſe, firſt, Sathan their ſchoolmaſter is of great malice and experience. Secondly, they themſelues do ſet their minds wholie thereunto. The vſe is, to teach vs, firſt, neuer to be ſecure, ſeeing the aduerſarie ſtill ſeeketh our harme. Secondly, to be ware of him euen then when he pretendeth greateſt friendſhip vnto vs.

2 *Doctrine.* [*our end, &c.*] When God giueth the aduerſaries power euery way to vexe vs, it is a ſigne that deſolation is at hand. The reaſon is, becauſe, Gods fauour or anger is diſcerned by the ouerthrow or ſtrengthening of our enemies. The vſe is, to teach vs, whenſoeuer we fall into the enemies hands that deale cruelly with vs, to aſſure our ſelues that either we muſt by vnfained repentance preuent it, or our vtter deſolation approcheth.

Verſe 19. [*Our perſecutors are lighter then the Eagles of the heauens*] *i.* thoſe that purſue vs, are ſwifter then the Egles that flie in the ayre [*they purſued vs vpon the mountaines*] *i.* they followed and ouertooke vs in the mountaines [*and layd waite for vs in the deſarts*] *i.* they did ſecretly lay ambuſhes in the wilderneſſe. The meaning is, that whether they fled to the mountaines, or hid themſelues in the woods, the enemies had ſtill meanes to ouertake them, and to finde them out.

4 *Doctrine.* [*lighter*] When GOD ſetteth the wicked on worke to afflict his ſeruants, they doe it with great dexteritie and readineſſe. The reaſon is, becauſe, firſt, he that is the author of all power and skill, aſſiſteth them. Secondly, they haue power giuen them to doe that which naturally they do thirſt after. The vſe is, to teach vs, when it falleth out ſo with

with vs, to looke vnto God who giueth them abilitie to vexe vs, and not vnto them, who can doe nothing without him.

Doctrine. [*they pursued vs, &c.*] When the hand of God is against vs, it is in vaine for vs to seeke vnto, or rest vpon any outward helpes or meanes of refuge. The reason is, because, first, all places and meanes are within t is reach. Secondly, all second causes serue to performe his pleasure. The vse is, to teach vs, to seeke first to haue his fauour and assistance, so shall the outward meanes be profitable vnto vs. 2

[*The breath of our nostrils*] *i.* the meanes vnder which we breathed, & liued [*the annoynted of the Lord*] *i.* the King appointed of God to be a figure of the Messiah: for so were all the Kings of the Iewes, especially the posteritie of *Dauid, Psal. 84. 10. and 1. Sam. 2. 10.* [*is taken in their pits*] *i.* is apprehended in the grinnes of the aduersaries, *Ierem. 52. 8. 9.* [*of whom we said*] *i.* by whom we promised our selues thus much good [*in his shadow*] *i.* being refreshed with his ayre, as with a shadow in the heate of our extremities [*as we shall liue among the Gentiles*] *i.* we shall not be vtterly destroied, though we be scattered into diuers Nations. *Verse 20.*

Doctrine. [*the breath &c.*] The office of the King, and so of euery Magistrate is, to protect and preserue the people in safetie and peace, euen as the breath that we draw in at our nostrils, giueth life and health vnto the bodie. The reason is, because, first, God hath giuen them power for the good, and not the harme of the subiects. Secondly, they are Gods Lieutenants, who is the preseruation and safetie of all his creatures; in which respect they are called Gods, *Psal 82. 1. &c.* Thirdly, els are the people subiect to fall into all euils, *Iudges 17. 6. Prouer. 29. 12.* The vse is, to teach all Kings and Magistrates to know, that God hath not giuen them their authoritie to tyrannize, or wrong the people; neither to maintaine them in idlenesse and vanitie; but to doe iustice to all, protecting euery one from wrong, els shall their account be heauie. Secondly, to teach vs that be subiects, not onely to be obedient for conscience sake, vnto all the lawfull ordinances of Princes, seeing they are appointed of God ouer 1

vs for our good; but alſo to pray for them, that vnder them we may liue a quiet and peaceable life, in all godlineſſe and honeſtie, *1. Tim. 2. 2.*

2 *Doctrine.* [*taken &c.*] Kings and Princes when they ſinne againſt the Lord, are ſubiect to his punſhing hand, aſwell as meaner people. The reaſon is, becauſe, firſt, God is no accepter of perſons. Secondly, they haue no more priuiledge promiſed them then others; but deſtruction is threatned to them being diſobedient with others, *1. Sam. 12. 25.* The vſe is, firſt, to reproue them that, to flatter Princes, doe perſwade them that they are perſons exempted from puniſhments; and therefore doe denie thoſe meanes which God hath appointed for the good of all his ſeruants in generall, to belong vnto them. Which kind of people giuing libertie vnto Princes to doe what they liſt, are the greateſt enemies that Princes can haue. Secondly, to teach Princes to looke for Gods hand againſt them, whenſoeuer they walke in euill waies: for ſo was it with all the poſteritie of *Dauid*, that followed not the lawes of the Lord, but did euill in his ſight.

3 *Doctrine.* [*of whom we ſaid*] It is the nature of man to promiſe himſelfe all aſſurance, when the outward meanes ſeeme ſtrong for him. The reaſon is, becauſe, firſt, carnall reaſon doth regard nothing but the outward meanes. Secondly, Sathan laboureth to make vs ſecure thereupon, and not to looke any further. The vſe is, to teach vs, neuer to thinke any outward meanes ſo ſure, but GOD can (and in his diſpleaſure will) defeat them: and therefore to ſeeke principally to him.

4 *Doctrine.* [*ſaid we ſhall liue*] When Gods people ſet their hearts too much vpon outward things, he vſeth vtterly to take them away from them. The reaſon is, becauſe, firſt els they will forget to relie vpon him, as they ſhould. Secondly, he loueth them, and will enforce them from all affiance, ſauing himſelfe: this is the cauſe that he often taketh from his children their ſtrength, health, deareſt friends, infants that they loue moſt, &c. The vſe is, to teach vs, ſo to loue and delight in theſe things, as we put our principall affiance in the Lord,

Lord, and not be drawne from any duetie of godlineſſe; but rather prouoked thereunto by them; els (if the Lord loue vs) hee will either take them from vs, or make them grieuous croſſes vnto vs.

Remember and be glad] *i.* take your pleaſure vpon vs while God giueth you power ouer vs [*O daughter Edom, that dwellest in the land of Vz*] *i.* O all ye our enemies, and eſpecially you *Edomites* that doe dwell ſo neere vs, and haue beene ſo cruell againſt vs, *Pſal. 137. 7.* [*the cup alſo ſhall paſſe through vnto thee*] *i.* the rod of Gods afflicting hand (for that is ment by cup) ſhall not bee all powred out from me, but thou ſhalt haue thy ſhare in it [*thou ſhalt be drunken*] *i.* ſuch abundance of Gods puniſhmentes ſhall light on thee, as ſhall vterly ouerthrow thee [*and ſhalt ſhew thy nakednesſe*] *i.* thy filthineſſe ſhall appeare vnto all men. *Verſe 21.*

Doctrine. [*Reioyce*] The godly muſt take it patiently that the wicked doe triumph and reioyce ouer them, when God doth humble them by affliction. The reaſon is becauſe, firſt, they know it to bee the Lords doing. Secondly, they knowe that the wicked doe but according to their nature. Thirdly, they are aſſured that God will looke vpon it in his due time, to deliuer them, and puniſh their enemies. The vſe is, to teach vs, with patience to beare the reproaches of the wicked, praying to the Lord to looke vpon it, and redreſſe it. 1

Doctrine. [*Edom that dwelleſt &c.*] Of all the aduerſaries that Gods people haue, thoſe are the cruelleſt, that in outward reſpects are the neereſt vnto them. The reaſon is, becauſe, firſt, they knowe beſt their corruptions for which they are afflicted, and the waies to do them moſt harme. Secondly, that God might make the rod the heauier, that they may the more earneſtly ſeeke vnto him. The vſe is, to teach vs, if we vtterly feare God, to looke for enemies euen of thoſe that are of our owne houſhold, *Matth. 10. 36.* for by them ſhall we learne the greateſt meaſure of patience, ſeeing they will exerciſe vs moſt often. 2

Doctrine. [*the cup alſo, &c.*] Whatſoeuer afflictions the Lord laieth vpon his people in this life, the wicked ſhall bee 3

puniſhed therewith, in their time. The reaſon is, becauſe, firſt, Gods iuſtice cannot let them eſcape vnpuniſhed, ſeeing they continue therein without repentance. Secondly, iudgement doth begin at the houſe of God. *1 Pet. 4. 17.* therefore it muſt end with the vngodly. The vſe is, to teach vs, patiently to beare afflictions, ſeeing God will ſhortely cauſe the cup to paſſe from vs to our aduarſaries.

4 *Doctrine.* [*drunken*] Though the Lord ſpare his enemies til he haue corrected his ſeruants, yet wil he ouerthrow them with a large meaſure of his iudgementes in his due time. The reaſon, and vſe hereof is, the ſame with the laſte doctrine.

5 *Doctrine.* [*ſhew thy nakednesſe*] The wicked when God layeth his puniſhing hand vpon them, doe moſt notoriouſly manyfeſt the heynouſneſſe of their ſinnes. The reaſon is, becauſe, firſt, they haue no grace to take it patiently, but doe rage at it. Secondly, Gods hand is neuer vpon them for their comfort, but to cruſh and confound them. The vſe is, to teach vs, if we will ſhew our ſelues to be vnlike the wicked to take afflictions patiently, which they cannot do.

Verſe 22. *Thy puniſhment is accompliſhed*] *i.* the puniſhment of thy ſinnes (as *verſ. 6*, for the word properlie ſignifieth ſin) ſhal as certainly haue an end, as if it were finiſhed already [*ô daughter Sion*] *i.* O people tender & deare vnto me [*he wil not adde to cauſe thee to goe into captiuitie*] *i.* he will not ſtill continue and increaſe thy puniſhment [*he hath viſited thine iniquitie O daughter Edom*] *i.* he will as certainly powre out his vengeance vpon thee, as if it were done already (for the Prophets vſe the time paſte when they foretell things to come, to declare the certainty thereof) *O Edom* moſt choyce and daintie at this preſent [*he hath caried thee away for thy ſinnes*] *i.* he will ſurely driue thee out of thine owne land for thy great wickednesſe.

1 *Doctrine.* [*accompliſhed*] Though the puniſhmentes that God layeth vpon his people bee neuer ſo many and heauie, yet ſhall they come to an ende in due time. The reaſon is, becauſe, firſt, God cannot be angrie with his people for euer. Secondly,

Secondly, they ſuffer onely in this life, which is but ſhorte. The vſe is, to teach vs, firſt, with patience to beare whatſoeuer he layeth vpon vs, ſeeing it ſhall continue but for a time. Secondly, not to deſpayre vnder the waight of afflictions, ſeeing GOD will one day wipe all teares from our eyes.

Doctrine. [*he hath viſited thine, &c.*] Whatſoeuer afflictions the Lorde layeth vppon his children in this life, the wicked ſhall bee puniſhed therewithall in their time, for the reaſon, and vſe hereof, ſee *verſe. 21. Doctr. 3.* of this chapter. 2

The fifth Chapter.

R*Emember O Lord what is come vppon vs*]. O thou that ruleſt all things, call to minde what grieuous thinges wee doe ſuffer [*behold and looke vpon our reproach*]. ſee with conſideration, how wee, whom thou haſt chooſen for thy peculiar people to haue thy owne name called vpon by vs, are become the ſcorne of all men. *Verſe 1.*

Doctrine. Generally out of the whole verſe. The principall deſire of the godly is, that the Lord would weigh their eſtate. The reaſon is, becauſe, firſt, they know him to bee a righteous Iudge, euer dealing fauourably with his people. Secondly, their conſciences do tell them, that notwithſtanding they are grieuous ſinners againſt the Lord, yet the enemies abuſe them for the trueth ſake. The vſe is, to teach vs, in all our diſtreſſes to repent vnfaynedly for our ſinnes againſt the Lord, ſo may we with good conſcience come vnto him with our complaints in our miſeries.

Out of this verſe may alſo bee gathered the 3. 4. and. 5. doctrines of chap. *1. verſe. 11.*

Our profeſſion is turned vnto ſtrangers]. Our landes are taken *Verſe 2.*

taken from vs, and giuen to others [*our houſes vnto forreuners*] *i.* our habitations are enioyed by thoſe that haue no manner of right vnto them.

Doctrine. Generally out of the whole verſe. God ſometimes bringeth his people to ſo low an ebbe in the things of this life, as he neither leaueth them poſſeſſions, nor houſes wherein to ſhroud themſelues. The reaſon is, becauſe, firſt, the things of this life are no parte of that promiſe which hee hath made peculiarly to them. Secondly, he will let them ſee that they haue no cauſe to put confidence in worldly things. The vſe is, to teach vs, firſt, neuer to promiſe our ſelues any aſſurance of the things of this life. Secondly, to learne whenſoeuer the Lord taketh them from vs, to make leſſe account of them, and to repoſe our affiance more wholly in him.

Verſe 3. [*We are orphanes, and haue no fathers*] *i.* our fathers are either killed with the ſword, or dead with the peſtilence; and ſo many of vs are left without ſuccour or protection [*our mothers are made widowes*] *i.* not only we are fatherleſſe, but alſo our mothers are as deſolate widdowes, depriued of their huſbands, the ſtay and comfort of their life.

Doctrine. Generally out of the whole verſe. It is a grieuous puniſhment of God, and much to be lamented, when God maketh many children fatherleſſe, & wiues widdowes in any Nation. The reaſon is, becauſe firſt a ſpeciall ſtrength of the whole common wealth is taken away, when houſholders are cut off. Secondly, it is a meane to fill the Church with all diſorders, when fathers of families that ſhould rule euery one his houſhold, bee taken away. The vſe is, to teach vs, whenſoeuer we ſee God to deale ſo with our countrie or our ſelues in particular, to acknowledge it is his heauie hand vpon vs for our ſinnes, and to learne amendment by it.

Verſe 4. [*We drinke our waters for money*] *i.* euen water, that is vſually common, we are conſtrained to giue money for, yea, though it were of that which was our owne [*our wood commeth to vs by a price*] *i.* we are glad to buy againe that wood, which they haue taken by violence from vs.

Doctrine. Generally out of the whole verſe. Gods people

are

as often constrained to buy the benefite and vse of that which is their owne. The reason is, because, first, God will make hereby the world more hard vnto them, that they may learne to looke vnto him the more carefully. Secondly, that the wicked, when God giueth them power ouer the godly, may shew the crueltie of their disposition more manifestly. The vse is, to teach vs, to take it patiently, as the lot that God hath appointed vs, when such extremities doe fall vpon vs.

[*Those vpon our neckes, persecute vs*] *i.* those that sit ouer vs and presse vs downe, doe follow all extremities against vs [*we are wearied, and it is not suffered vs to rest*] *i.* we are greatly toyled with miseries on euery side, and yet haue we no time of breathing or refreshing. *Verse 5.*

Doctrine. [*vpon oue neckes*] In that they were stiffe-necked, and refused to beare the Lords yoke, and thereupon are giuen ouer to beare this heauie condition, we learne this doctrine. When Gods people doe begin to refuse his yoke which is light and easie, he will lay a more grieuous burthen vpon them. The reason is, because, first, he will let them see by experience, that to serue him is the sweetest life. Secondly, he loueth them, and therefore doth correct them with the rods of men. The vse is, to teach vs, in all our afflictions to acknowledge the heauie hand of God to be most iustly prouoked against vs by our owne sinnes. 1

Doctrine. [*not suffered vs to rest*] The wicked are neuer satisfied, but doe still continue their hatred against the godly: for the reason and vse hereof, *see Chapt. 3. vers. 14. Doct. 6.* 2

[*We haue giuen our hand to Egypt*] *i.* we haue stretched out our begging hand to the people of Egypt [*to Assur to be satisfied with bread*] *i.* yea, to the Assyrians, our greatest enemies, haue we sought for necessarie relieue; such is our miserie. *Verse 6.*

Doctrine. [*we haue giuen*] It is lawfull for our necessarie helpe in the things of this life, to vse the assistance of those that be our enemies. The reason is, because, first, the matters of this life are giuen of God to the iust and vniust, to be vsed 1

of all the ſonnes of *Adam*, for the reliefe of euery particular. Secondly, the godly are the proper owners of all things in the world, and to ſeek them when they need them, of whomſoeuer God maketh the treaſurers thereof. The vſe is, firſt, to reproue them that thinke it not lawfull to buy and ſell with, or to be any way beholden vnto the wicked. Secondly, to teach vs, to vſe them when other meanes are denied vs, leſt we attempt God in deſpiſing the meanes.

2 *Doctrine.* [*to be ſatisfied with &c.*] Gods people may come to that want in this life, as to begge their bodily food: for the reaſon and vſe hereof, *ſee Chap. 4. verſe 4. Doct. 4.*

Verſe 7. [*Our fathers haue ſinned, and are not*] *i.* our anceſtors did tranſgreſſe Gods commandements, and yet they are out of the miſeries of this life [*we beare their ſinnes*] *i.* we being the ſinfull ſeed of that ſinfull generation, doe beare the puniſhment of their ſinnes, and of our owne, according to that *Exodus 20. 5. Iere. 32. 18.* not that the ſonnes are puniſhed for their fathers ſinnes: for this is alwaies true, *the ſoule that ſinneth ſhall die, Ezech. 18. 20.* neither ſhall the father dye for the ſinne of the ſonne, nor the ſonne for the ſinne of the father: but the meaning is, that foraſmuch as they are not only guiltie of their owne ſinnes, but alſo of their fathers, in that they did ſucceede them in their iniquities: therefore had their fathers leſſe puniſhment, and the heauier burthen lieth vpon them.

Doctrine. Generally out of the whole verſe. When diuers generations continue in one ſinne, the Lord vſeth to puniſh the latter more ſeuerely then the former. The reaſon is, becauſe, firſt, the ſonne ſhould feare to doe the like, when he ſeeth his fathers ſinne, *Ezech. 18. 14.* els is his ſinne more heynous. Secondly, the longer Gods patience is abuſed, the greater heape of vengeance is deſerued. The vſe is, to teach vs, not to ſtand vpon this; we will doe as our forefathers haue done: for if we ſinne as they did, we muſt be puniſhed more ſeuerely then they were.

Verſe 8. [*Seruants doe rule ouer vs*] *i* we are not onely vaſſals to the Princes, and great men that are our enemies; but euen

euery

euery abiect, and baſe fellow vſeth vs at his pleaſure [*none reſcueth vs from their hands*] *i.* though euery man doe vs wrong, and vile fellowes abuſe vs, yet no body hath any care to helpe vs, or to doe vs any iuſtice.

Doctrine. [*ſeruants, &c.*] When the wicked that are in authoritie doe ſet themſelues to vexe the godlie, euery ſeruant and vile fellow will be readie to adde to their miſeries. The reaſon is, becauſe, firſt, all the wicked are of one diſpoſition, whether they be high or low. Secondly, vngodly ones will flatter the rulers, and be readie to doe that which will like them, eſpecially if they be euill. The vſe is firſt, to teach magiſtrates to take heede what they doe, ſeeing the people be readie to follow them in all euill, for which (as well as their owne) they ſhall anſwere at the day of account. Secondly, to teach vs, when rulers ſet themſelues againſt vs for wel-doing, to looke for the enmitie of their ſeruants, and of the multitude alſo. 1

Doctrine. [*none reſcueth*] God often layeth great miſeries vpon his people, and denieth them all means of deliuerance: for the reaſon, and vſe hereof, *ſee Chap. 1. verſ. 7. Doctr. 3.* 2

[*In our liues*] *i.* with the toule of our ſoules, or with the danger of our liues [*we haue brought our bread*] *i.* we haue procured vnto our ſelues foode [*before the dryneſſe of the wilderneſſe*] *i.* by reaſon of the barren, and dangerous places, where we were conſtrayned to liue. *Verſe 9.*

Doctrine. Generally out of the whole verſe. The godly do often get neceſſarie foode, with the greateſt danger and difficultie that can be. The reaſon is, becauſe, firſt, the world, and all the fauourers thereof are againſt them. Secondly, God would make them thoroughly wearie of this world. The vſe is, to teach vs, not to wonder, or be amazed, when euery worldly thing goeth againſt vs, but to looke for it, as our ſhare allotted vs in this life.

[*Our skinne was blacke as an ouen*] *i.* Our bodies waxed blacke, euen as doth an ouen, being continually beaten vpon with the flame of the fire, that is within it [*with the ſtorms of famine*] *i.* with that exceeding ſharpe and continuall hun- *Verſe 10.*

ger that maketh vs, as it were weather-beaten with continuall ſtormes.

Doctrine. Generally out of the whole verſe. The afflictions of Gods people doe often worke a great alteration in their bodies. The reaſon is, becauſe, firſt, they are exceeding vehement. Secondly, God will often haue them ſeene (as it were) in their countenance, for the example of others. The vſe is, to teach vs, to looke for afflictions from the Lord, both vpon our bodies and ſoules; and when we ſee them vpon others, to profite by them, as the good child doth, when he ſeeth his brother beaten.

Verſe 11. [*The women were defiled in Sion*] *i.* The honeſt and ſober matrons did the enemy force and abuſe to ſatisfie their filthy luſt, euen in the holie place, dedicated to Gods eſpeciall ſeruice [*the virgins in the cities of Iudah*] *i.* yea and the maydens alſo in euery place where they came, and in the cities that they did ouercome.

Doctrine. Generally out of the whole verſe. There is no act ſo filthy, or odious, which the wicked will not do, to accompliſh their owne deſires. The reaſon is, becauſe, firſt, God giueth them ouer to worke all wickedneſſe with greedineſſe. Secondly, Sathan ruleth them, who is ſhameleſſe himſelfe, and ſo maketh he all thoſe that are whollie guided by him. The vſe is, to ſhew vs, vnto what horrible condition man commeth, when God leaueth him vnto himſelfe. Secondly, to teach vs, not to truſt ſuch as we ſee giuen ouer vnto ſinne, no not in thoſe things that ſhame and ciuill honeſty forbiddeth them to abuſe themſelues in.

Verſe 12. [*The Princes are hanged vp by their hands*] *i.* they make no more reckoning of the honorable men among vs, but do euen hang them vp like dogs [*the faces of the aged are not honoured*] *i.* the reuerend olde men and ancient matrons haue no kind of duetie done them, but are vtterly deſpiſed, as the reſt of the people.

Doctrine. Generally out of the whole verſe. When God ſtirreth vp the wicked to bee his ſcourge to puniſh his people, they haue no reſpect to fauour one degree or ſexe more

more then another. The reaſon is, becauſe, firſt, hee that is no accepter of perſons dooth ſet them on worke. Secondly, they are generally ſinfull in great meaſure before ſuch a rod commeth vpon them. Thirdly, the wicked ſeeke to ſatisfie their deſires vpon all, ouer whom God giueth them power. The vſe is, firſt, to reproue their vanitie that flatter themſelues in their ſinnes, thinking they ſhall not be puniſhed among other ſinners, becauſe they are great ones, rich or aged. Secondly, to teach vs, of what condition ſoeuer wee be, to preuent the Lords puniſhing hand by repentance, or elſe we ſhall be ſure to feele it extreamely, when our ſinnes are at their height.

[*They tooke the young men to grinde*] *i.* they made our goodly and ſtrong young men to grind in the mill, a worke that Aſſes were vſually put vnto, being moſt painfull, & moſt abiect worke [*the boyes fell vnder the wood*] *i.* they cauſed the young youths to beare ſuch burthens of wood, as the very weight thereof cruſhed them downe, becauſe they were not able to ſtand vnder it. *Verſe 13.*

Doctrine. Generally out of the whole verſe. When the wicked doe tyrannize ouer the godly, they ſeeke to ſerue their owne turnes with them, with greater crueltie then they doe with their bruit beaſts. The reaſon is, becauſe, they beare a hatred vnto them; ſo as, euen their mercies are cruell. The vſe is, to teach vs, to pray vnto God, that hee would neuer giue vs ouer into their handes, or if hee doe, to giue vs eſpeciall ſtrength and patience, ſeeing they vſe to deale ſo cruelly.

[*The olde men haue ceaſed from the gate*] *i.* the graue and auncient men doe no more ſit in the gate, according to the ancient manner, *Gen. 34. 20.* to iudge betweene partie and partie, and to execute iuſtice to all men [*the young men from their ſong*] *i.* and the youth alſo of the people haue no ioy, neither doe they vſe any of their honeſt recreations, which they were wont to vſe. *Verſe 14.*

Doctr. [*ceaſed from. &c.*] It is a grieuous plague vnto a people, when the ſeat of iuſtice is ouerthrown from among the. 11

The reaſon is, becauſe, firſt, it bringeth in all confuſion and diſorder. Secondly, no man can enioy any thing as his own. Thirdly, euery one lyeth open to the violence of ſpoylers, & hath no ſuccour nor redreſſe, being wronged. The vſe is, to teach vs, firſt, that it is better to haue tyrants gouerne vs, then to bee voyde of all gouernement. Secondly, to pray vnto GOD for the gouernement vnder which wee liue, that in the proſperitie thereof we may haue peace. Thirdly, to acknowledge all lawfull magiſtrates to be the ſpecial ordinances of God, appointed for our good, and therefore to yeeld obedience, and reuerence thereunto for conſcience ſake.

2 *Doctrine.* [*young men from*] The ouerthrow of magiſtracie among a people, taketh all occaſions of reioycing from all ſortes of people. The reaſon is, becauſe, firſt, many great bleſſings are loſt, and many greeuances come vppon them which will make the heart heauie. Secondly, they haue no ſafetie, but haue cauſe euery one to feare another, & to ſtand vpon his owne guard, as though hee were in the midſt of his enemies. The vſe is, to teach vs, to pray vnto GOD that he would neuer leaue vs without thoſe heads, and gouernours that may take care to protect vs in peace; for if he doe, our life will be more bitter then death it ſelfe.

3 *Doctrine.* [*their ſong*] Honeſt recreations and delightes are to be eſteemed among the good bleſſings that God giueth his people in this life. The reaſon is, becauſe, firſt, it is here accounted by the holy Ghoſt a grieuous thing that they are depriued of them. Secondly, neither body nor mind can continue able and apt to their dueties without ſome intermiſſion, but it is neuer lawful to be idle. The vſe is, firſt, to reproue them that are ſo Stoical, as they think no recreation to be allowed by the word of God. Secondly, to teach vs, that it is lawful for vs to vſe thoſe exerciſes that may recreate either our bodie wearied with trauaile, or our mindes oppreſſed with ſtudies, meditations, cares of this life, or troubles: ſo that theſe cautions be alwayes obſerued, firſt, no parte of Gods worſhip may be abuſed in it, and therefore ſwearing, lottes, &c. muſt not be there. Secondly, the hindrance of our neighbors

bors profite may not be ſought in it, and therefore we may neither deſire their companie that ſhould bee about their wordly buſineſſe; nor ſeeke to profite, or gaine by the loſſe of any. Thirdly, it muſt be vſed to make vs fitter for the more waighтie dueties of our calling; and therefore wee may not ſpend whole daies, or halfe dayes therein: for elſe wee make not a recreation but an occupation of it.

[*The ioy of our hearts doth ceaſe*] *i.* wee haue no matter of reioycing left vs at all [*our daunce is turned into mourning*] *i.* whereas we haue had much cauſe to be merry, we haue now nothing but matter of mourning. *Verſe 15.*

Doctrine. Generally out of the whole verſe. Gods people are ſometimes in ſuch caſe, as they haue no cauſe of gladneſſe being on euery ſide beſet with croſſes and calamities. The reaſon is, becauſe, firſt, God will let them ſee the deſert of their ſinnes. Secondly, the Lord will bring them to a thorough miſlike of this world, and a longing after heauen. The vſe is, to teach vs, firſt, not to condemne any, or to thinke our ſelues to bee forſaken of God, becauſe of the multitude and greatneſſe of afflictions. Secondly, to learne by affliction to ſet our affections more feruently vpon heauen and heauenly things.

[*Our crowne is fallen from our head*] *i.* all our glorie both of Church and common wealth, yea and whatſoeuer thing any priuate man had wherewith hee was honoured or any way graced *woe is now to vs, becauſe we haue ſinned*] *i.* cauſe of great ſorrowe and lamentation is vppon vs, for that wee haue tranſgreſſed the righteous lawes of the iuſt God, and not yeelded obedience vnto him. *Verſe 16.*

Doctrine. Generally out of the whole verſe. it is the ſinne of the godly that cauſeth all their afflictions which they doe ſuffer; which alſo in their greateſt agonies they doe confeſſe: ſee *Chap. 1. verſ 5. doct. 7. & verſ. 2 doct. 2. & verſ. 12. doct. 1. & 2.*

[*For this our heart is faint*] *i.* this grieuous eſtate of our ſinnes doth touch vs with the greateſt griefe [*becauſe of theſe things*] *i.* for theſe great miſeries which our ſinnes haue procured *Verſe 17.*

cured vs [*our eyes are darkned*] *i.* our ſenſes are made dull, as vſually they are with griefe and ſorrow.

1 *Doctrine.* [*for this, &c.*] The godly when they are thoroughly touched, are more grieued for their ſinnes, then for all the plagues that the Lord layeth vppon them in this life. The reaſon is becauſe, firſt, ſinne in it ſelfe ſeparateth betwixt God and man, which no kind of affliction can doe. Secondly, ſinne is the cauſe of afflictions, without which no ſorrowe could come vnto vs. The vſe is, to teach vs, to labour with our ſelues alwaies to be more diſpleaſed with our ſelues for our offences, then for thoſe puniſhments which they bring vpon vs in this life.

2 *Doctrine.* [*becauſe of theſe things*] The ſtrength of mans bodie is more waſted with ſorrowe and griefe, then with any toyle that can befall it in this life. The reaſon is, becauſe, griefe riſeth from the heart, the fountaine of ſtrength, and ſpreadeth into euery parte of the bodie. The vſe is, to ſhewe the cauſe why many are ouerwhelmed in ſome troubles, which (and greater alſo) ſome are not moued withall; euen becauſe the one laieth them, as grieuous things, to the heart; the other caſteth them, as trifles behind his heeles. Secondly, to teach vs, ſo to ſorrowe when afflictions are vpon vs, as yet we neuer exceede the meane, leſt we make our ſelues vnable to performe the dueties of our callings, and ſo increaſe our ſins by that meanes.

Verſe 18. [*Becauſe of mount Sion, which is deſolate*] *i.* This eſpecially grieueth my heart, that the place where Gods ſeruice was wont to be vſed with great glory to his name, and ioy to his people, ſhould be made as a forſaken wilderneſſe [*foxes run in it*] *i.* ſuch as, with craft and bloudy affection doe ſpoyle the flocke, do raunge therein at their pleaſure,

1 *Doctrine.* [*becauſe of mount Sion*] The deſolation of the Church of God, is the greateſt griefe that can befall Gods people in this life. The reaſon is, becauſe, firſt, it bringeth diſhonour to God, which is more to be grieued at then the loſſe of life it ſelfe, *Exod. 32. 32. Rom. 9. 3. &c.* Secondly, they delight more in the proſperitie thereof, then in their other greateſt

greateſt ioy, *Pſalm. 137. 6.* The vſe is, to teach vs, to labour with our ſelues that we neuer think we haue attained to any tollerable meaſure of religion, vntill Gods glorie be the deareſt thing vnto vs of all other.

Doctrine. [*foxes*] The troubles of Gods Church be at the height of her afflictions, when they that hate her, and ſpoyle her, haue power ouer her. The reaſon is, becauſe, firſt, no part of Gods honour can be aduaunced for them. Secondly, euery true member of the Church is vexed by them. The vſe is, to teach vs, (as this people did) when ſuch a condition befalleth the Church of God, to mourne for it, bearing patiently our ſhares in the miſeries of it, and praying heartily to God for the amendment of it. 2

[*Thou O Lord remaineſt for euer*] *i.* howſoeuer there is oftentimes a chaunge and alteration in this world, and that in thy Church; yet thou abideſt the ſame for euer [*thy ſeate to generation & generation*] *i.* the throne, on which thou ſitteſt (for hee ſpeaketh after the manner of men) to rule all things is firme, ſo as thy Church depending vpon the aſſurance of thy power and promiſe, cannot but continue, howſoeuer ſeuerall generations be puniſhed and cut off for their ſinnes. *Verſe 19.*

Doctrine. Generally out of the whole verſe. The Lord hath from the beginning, and will to the ende, and after all generations, rule the world, and all that dwell therein. The reaſon is, becauſe, all power is of him, and is to be referred vnto him. The vſe is, to teach vs, that howſoeuer we for our ſinnes doe vaniſh away, yet Gods Church ſhall remaine, though flouds of afflictions ſeeme to drowne euery member thereof; ſeeing it is founded vpon his promiſe that cannot lie, and his power which is able to doe all things. This doctrine, and the ſame vſe thereof, is expreſſed, *Pſal. 102. 24.* to the end.

[*Why haſt thou forgotten vs for euer*] *i.* O Lord ſeeing we are thy people, and thou our God, why is thy heauie hand ſo vpon vs, as though thou hadſt no care of vs, & did forget vs? *Verſe 20.*

[*why hast thou left vs to be length of daies*] *i.* why doest thou so carie thy selfe toward vs, as if thou hadst forsaken vs for euer.

Doctrine. [*why &c.*] When the godly are most pinched with afflictions, then are their prayers most feruent vnto the Lord. The reason is, because, first, afflictions driue away drowsinesse and securitie. Secondly, the present vexation that troubles doe bring, doth make vs pray as earnestly against them, as we are desirous to be rid of them. The vse is, to teach vs, to know that howsoeuer no affliction is for the time ioyous, but grieuous; yet they are profitable to all that are rightly exercised in them, *Heb.12.11.*

Verse 21. [*Restore vs O Lord to thee, that wee may be returned*] *i.* O Lord, it is thou alone that must bring vs into our former estate of peace and felicitie, if euer we shall be brought vnto it: for he speaketh not here of the worke of repentance, but of their outward flourishing estate, such as they had vnder *Dauid* and *Salomon* [*renew our daies as of old*] *i.* let it please thee to alter our estate from this miserie wherein it is, to that happinesse that it hath been in, in former times.

1 *Doctrine.* Generally out of the whole verse. It is in the hand of God alone to alter and dispose of the outward estate of all men in this life. The reason is, because all power ouer all things is in his hand alone. The vse is, first, to reproue them that ascribe any thing (when they prosper) vnto their owne power or wisdome. Secondly, to teach vs to seeke vnto God alone for successe vnto our trauailes, whether we labour for the good of the bodie, or the soule, and to acknowledge his hand that giueth both prosperitie and aduersitie therein.

2 *Doctrine.* [*as of old*] The experience of Gods former fauour, is a notable prouocation to cause vs still to trust in him, and to call vpon him in all our necessities: for the reason and vse hereof, *see Chap. 3. verse 56. Doct. 1.*

verse 22. [*For shouldest thou altogether contemne vs*] *i.* Lord how can it agree with thy promise and former mercies, now to make no reckoning of vs [*shouldest thou be exceedingly angry with*

with vs] *i.* canſt thou ſhewe thy wrath againſt vs aboue the ſtrength thou haſte giuen vs to beare it, and ſo conſume vs which are thine inheritance?

Doctrine. Generally out of the whole verſe. The conſideration of Gods loue to his people, and mercifull diſpoſition to doe them good, is an aſſurance vnto the godly in their afflictions, that the end ſhall be ioyful. The reaſon is, becauſe, firſt, they know he hath euer ſhewed pitie to his people, and deliuered them out of all their diſtreſſes. Secondly, they beleeue that God will doe ſo with them; ſeeing, neither his arme is ſhortned, nor his kindneſſe any way abated, there being no change in him. The vſe is, to teach vs, in all our troubles not to meaſure the euent of them by our owne ſinnes, or our power to eſcape them (for ſhall wee be confounded in our ſelues) but by the due meditation of Gods power and mercie, which hee hath promiſed to employ for euer to the good of his Church, *Matth.28.20.* who will bee true of his word, though all men be lyars. *Rom.3.4.*

The end of the Lamentations of Jeremy.